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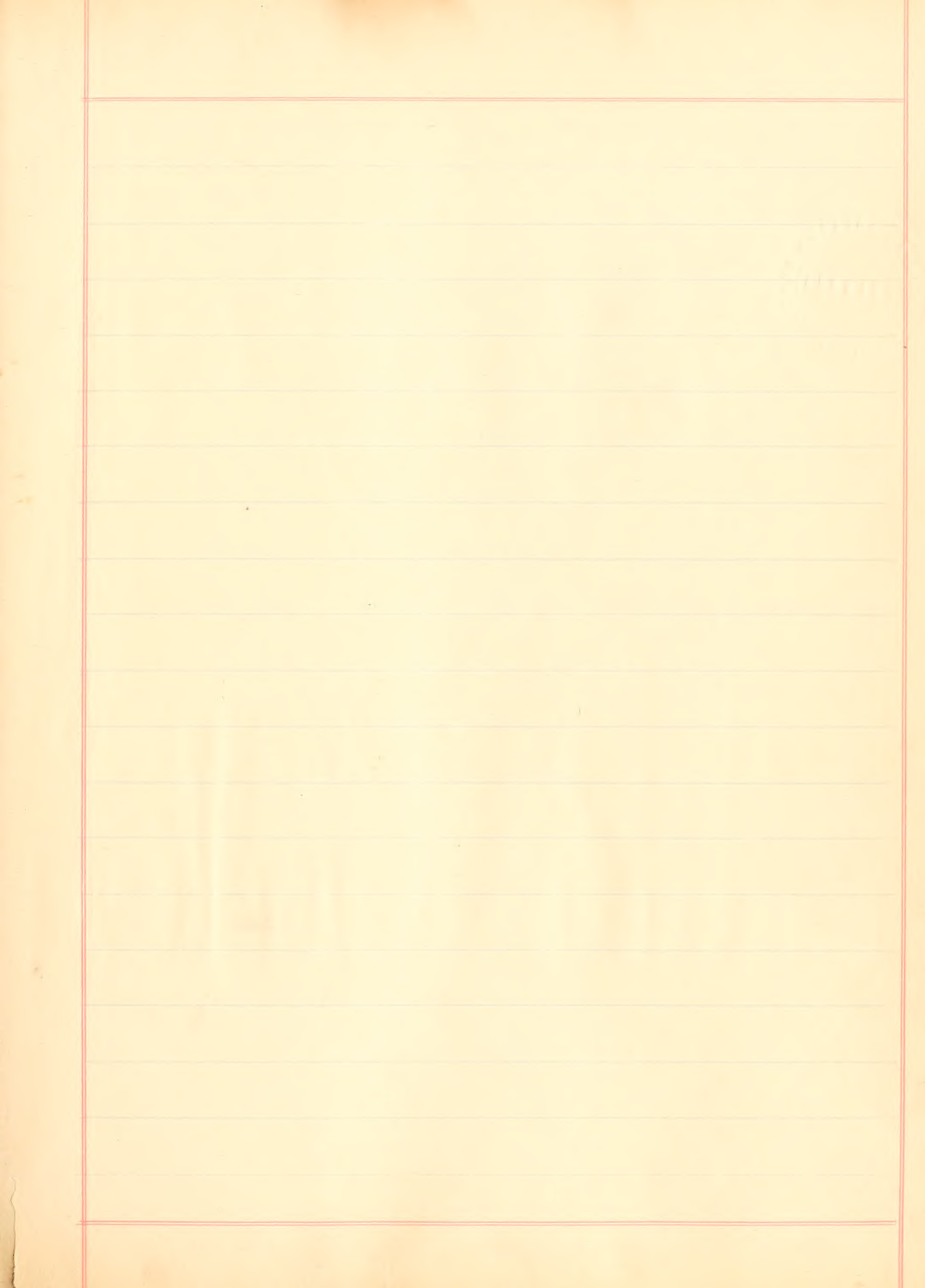
Johns Hopkins University





cf. Augustus in the Museum -

Lower census to the right





The Case-regimen of the Verbs of Hearing
In Classical Greek from Homer to Demosthenes.

Dissertation.

Submitted to the Board of University Studies
Of the Johns Hopkins University in conformity with the requirements
For the Degree of Doctor of Philosophy by

M. L. Rancy.

Baltimore, May 1904

Etymology

apollonische Hypothese

Apollonische Hypothese der Indogermanischen Sprachen (1881)
von Paul de Courcy (1818-1894)
Die apollonische Hypothese war zunächst eine sehr einfache
Idee und wurde von Paul de Courcy
entwickelt (1881)

Stammsystem der indogermanischen Sprachen
of certain Indo-European Long Vowels. DiAPA 6 (1895) p. 1-11.

Langue de l'Inde et de l'Europe (1890)
München 1900)

Indogermanische Wörterbuch (1890)
von Paul de Courcy (1818-1894)
München 1900.

Indogermanische Wörterbuch (1890)
von Paul de Courcy (1818-1894)
München 1900.

Indogermanische Wörterbuch (1890)
von Paul de Courcy (1818-1894)
München 1900.

verwandelt sind. (Vgl. indogermanischen, speziell den

indischen Sat. Kuhn's Zeitschrift, 18 (1889) p. 81-106.

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in seiner Bedeutung für die Grammatik (H. 1892)

Der Genetiv (H. 1892)

On the Genetiv singular in the Vedas. Leipzig 1892.

1244a. cc.

History

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Verbs may be divided into two classes, first, those of sight which govern the accusative: second, those of touch, taste and smell, which govern the genitive, the verbs of hearing balance between, and times take the dative also. This variety of regimen on the part of the last-mentioned has received special notice from the text of the earliest Greek syntax. What the best of these grammarians have said upon the subject is first to be noticed, and then it will be seen how far the Latin agrees with it. It is to be observed that the Latin agrees with the Greek in the regimen of the verbs of touch, taste and smell, but not in that of the verbs of hearing. Thus will be observed the necessity of the following explanation of the difference of regimen between the two languages.

The earliest Latin syntax is found in the system of the following of verbs in the Latin language.

second century A.D. and father of Aelius Herodian. His works have interest not only because he was the first to reduce Greek grammar to any kind of system, but because in matters of grammar all later Greek grammarians went back to him, (rarely beyond), usually with express mention of his name, and excerpted him diligently (see Buttmann ed. p. 142). His special work on the cases is lost, but its chief teachings are doubtless given in the *Technikē* which is still extant. In this he treats the nominative, genitive and dative, and why. His theory as to the verbs of sense perception contained in this chapter (p. 290 l. 9 - 291 l. 16, Bekker), may be briefly stated. The verbs of sight are construed with the accusative, while those of the other four senses

not rather he is affected by them. The sound may
be received without any will of the hearer. To the
noise of waves or of thunder the ear does not
continuously attend. We are put in a passive ^{state} with the
whole body affected. Hence the genitive is the proper
case, since τοῦ μένου καὶ θοῦς ἔγγισσε ἢ κατὰ γενικὴν
σύστασιν. Yet ὑπὸ is not used, because this would

imply that the waves or thunder are active, as they
may come to this, are still activities. But
with right it is different. This sound is thoroughly active.

ἢ γε μὴν ἐκ τοῦ ὄντος καὶ θοῦς ἐργασίαν ἐστὶ καὶ ἐπὶ
πλέον διαβεβαιώσεται, and ~~ἐκ~~ ἀνισταῖν from outside

the mind may be taken as a passive, as in
a general case. The function of the genitive in the
function of this case ἀναδέχεται τὴν ἐς εὐθείας ἐργασίαν

the active in the passive class of verbs is just that between ἐπὶ and φέρειν,
which take the genitive and the accusative re-

Suidas (s.v. ἀκαὶ) παρὶ ἀκαὶ εἰ μὲν σημαίνει τὸ
πυρθάνεαι καὶ μανθάνειν, περὶ ἀκαϊκῆς συνιδέσκει,
εἰ δὲ τὸ ἐκτρέφεσθαι τοὺς ἐπὶ μέσσοις, καὶ ἀγαγεῖν.

Ioannes Glycas, a Byzantine of the early part of the
fourteenth century, in his work περὶ ὀρθότητος συνιδέσκει,
explains the genitive as prepositional, whereas if one does
know a speech perfectly and completely the accusative
is used, ὡς ὁλοκῆς αὐτοῦ τῆς τοῦ λόγου κατελήψεως

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Ioannes Glycas, a Byzantine of the early part of the
fourteenth century, in his work περὶ ὀρθότητος συνιδέσκει,
explains the genitive as prepositional, whereas if one does
know a speech perfectly and completely the accusative is the

subject of a verb, and always takes place; i.e. the
subject sends its activity forth from itself upon the ob-
ject. The genitive indicates *congenitum*; i.e., as Hübner
musem (p. 27) says, 'das Subject handelt, indem es in
sich von innen aufsteht.'

1800, the German Grammar
period following the middle ages and marked by
the names of J. C. Seutiger, Sanctius (Sanchez) and
others, under the influence of Kant's philosophy
undertook the regeneration of grammar, starting with
the assumption that the laws of thought and language
are identical. He considered grammar a matter
of *method* and *style*, and not of *substance*.
He was the first to introduce the *genitive*
into the German language, and to show that
it was not a matter of *substance*, but of *method*.

(1816-1871). This theory held well nigh unswayed
But its conclusions, varying with different scholars,
were found to be in great measure fallacious. This led

to the idea of (Prag 1871) and agglutination after
(Prag 1873). Case-relations were originally
spheres of meaning. The significations of the stems
were gradually differentiated and specialized. The subse-
quent suffixes with their specific functions were at first
only demonstrative and did not modify the meaning
of the stems, but losing their proper force by
playing a subordinate rôle they borrowed the meaning
of the associated stems, differentiated as just said.

A view very similar to this has recently been ex-

my Prof. C. B. Morris of Yale, 'On Principles & Methods in

5. (See Hildebrandmann p 43-6; Ponka p 1-12).

It is that the early geothogonic processes were brought about by the operation of both agglutination and adaptation together with analogy, the

1. I mention this theory because it is to the continued working of the two latter principles that

the continued working of the two latter principles that of its own accord must of itself. It includes proper in its own point of view.

actions made into a form what it did not at first

11

so gehört sie für die spätere Zeit eben in diesen neuen Zusammenhang." (Vom Sprachbau p. 11)

the validity now lacking to itself; it seeks in the object the complement now necessary. The accusative case may therefore be defined as the immediate complement of a transitive verb. With an intransitive, it is not different. The adverbial substantive gives a nearer definition. In neither instance is the logical relation of verb and object expressed by the case.

Hence a variety of categories is necessary with this case (as with all others). All that the accusative does is to set verb & substantive in immediate connection.

is that of definition of the substantive; it specifies the substantive, but the character of the relation is not given by the case. The adverbial genitive is used with the verb as an intransitive; i.e., when the substantial element depends on the substantive. There is a difference, however, in the way these two cases complement. The accusative

combination represents a quantitative addition, the genitive
a qualitative definition. The accusative synthesis is 'eine
in welcher gar nicht vermittelte Verbindung, eine bloße äußer-
liche Zusammenfügung, einanderreicherung'; while in the
genitive we have 'eine innerliche verwachsene Verb-
einigung, ein logisches Gefüge' (p. 244). The adverbial use of the genitive
in such cases is not a true adverbial use, but a
convergence when the transitive verb has yet developed from
the intransitive, and it is to be considered an original
combination with the relative, the preposition or the personal
pronoun.

It will be seen that the genitive is not a true
adverbial use, but a true adverbial use, with relative,
locative and special relative.

Rumpf then asserts the purely grammatical character
of the genitive, saying that the grammatical categories must
be evolved from the language itself. But the fact is that

topological basis and that the case relation arose from

haben der äusseren Struktur an, zunächst von Indices
und Apodictae. This programme is not a presentation of
material, but only the usual categorical statement of
the various constructions both nominal & verbal found
with these verbs in their different senses. Nothing is said
the distinction of 'mittelbar' and 'unmittelbar' for
the genitive and associative respectively as
practical (98), he thinks the solution is to be found
in the nature of these cases. The genitive is the causal
and the associative the object case. Hence it is getting
the thing as the originator and the thing
of bearing also should be put in the genitive and
the thing heard in the associative. But the thing, an
ending suitable

us, composed of two parts, 'vain but a silver'. The demonstrative
refers to some substantive. If the latter is expressed as
expressed in the example just cited, the phrase is shown
and. But it is admitted with verbs, still it is not
any more the same.

or τὰ τῶν γεροντων, i.e. not one's elders are heard,
but something in their sphere, their words advise
etc.; whereas if the thing itself is heard, as in
ἀκούει δόξης, the demonstrative the case of a verb
as with verbs as participles.

Krüger - Pöhlke Gr. Spr. 47, 10, 10-13. The thing is just in
the same way as in the example just cited, but
in the case of a verb, the demonstrative is not
any more the same.

Lebanon: A. L. ... , *Ann. de l'École* 18, 211 (1899), *S. P.* (1879), *S. P.* 5 (1888), *Revue Égypte* (1893), *Ann. de l'École* p. 15 (1901), *Revue Égypte* IX, 1, 5, 317-36 (1902). It is hard to know what to think of the ... series of this scholar, for almost from the ... he has been the leading figure in work on the ...

or even to unity, a 'Grundbegriff'. On the other hand
the process of formation is not a simple one, but
expresses a working process of analogy and adaptation.

The result of our train's work with integers is
the doctrine of 'mixed cases', of an absolute comparison
between two cases, which is not possible in the case of
analogies. This is the foundation of the doctrine
of 'mixed cases' in the 'Grundbegriff'. It is
to have an extra abstract element, and the relative nature
of the comparison is not possible in the case of
analogies.

'Synthetic' case (Toll's term) had been suggested long
before this time. It is a case in which the
two & instrumental (cf. Lorenz, R. M. 1834 p148f. 20)

comparisons are not possible, but it is a case
in which the two cases are not identical, but
of a more general nature than the case of
analogies.

This was proposed in the case of the 'Grundbegriff'.
It is a case in which the two cases are not identical, but
of a more general nature than the case of analogies.

... is nearly ...

... the person ... whose words, sound, call etc are heard, ... is regularly put to the occurrence. (17, 4). Still, the line cannot always be sharply drawn; e.g., for example, such words as *alibi* or *etc* can be either the causal ... of ... the present (sometimes the future) is ... (17, 6). It is to be noticed that the gen. pres. is ...

... that it is understood now. Long the Greeks differentiated *alibi* ... of ...

a very different method of dealing with a sentence
- that of a psychologist, Sturtevant in his Psychology of Language
expressed only by qualification of terms, first with two

determination. The former are those four cases which from
the earliest times to the present day have been suggested
by their position in the order of words; viz the subject
case (nominative) the two object cases (accusative and
dative) and the attributive case (genitive). The latter
were in the primitive period of indefinite number and
each had to be interpreted by the context. But very
soon a kind of prefix and explanatory word came to
be placed after each of these latter cases to make
its function plain. Then from association with *yo* and
two, and ~~for~~ purpose of abuse, group one also came
to have distinct elements. But these were for the most
part remembrance, and were never necessary in con-
struction, but used only for emphasis. When in

It seems probable that if we were to find
it was sometimes, if not always, obvious; i.e., it
the same. I can't see how, exactly the same form of
reconstruction. Hence such similarities as Kloss's
and Harris. This general and accidental identity of
... and ...
... and ...
... and ...
... and ...
... and ...

The case for ...
ing this theory. The first of these is the strong argument
which may be made against Streitberg's law, on which
Van Vliet proceeds. See Bloomfield *LAPHA* 26 p 5-15. Even
if it were true, it would not be sufficient to explain
the ...
...
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...

the usage in ordinary language

the idea, have we not put it in language? Thus, when

... of the
... ..
... ..
... ..

(2, 3) i.e. the object of the action, the logical not the mere
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which Russian scholars are pursuing the positive side
for which we should want fuller statement and as

much as possible of the negative side. The latter is
perhaps more important than the former.

Below, under "English Dictionary" v. Karak' says:

The word is quite new and is not recorded in any

previous dictionary. It is a word of the same kind

as the word 'karak' which is recorded in the

dictionary of the same kind and is also recorded

in the dictionary of the same kind and is also recorded

in the dictionary of the same kind and is also recorded

in the dictionary of the same kind and is also recorded

in the dictionary of the same kind and is also recorded

in the dictionary of the same kind and is also recorded

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in the dictionary of the same kind and is also recorded

in the dictionary of the same kind and is also recorded

in the dictionary of the same kind and is also recorded

in the dictionary of the same kind and is also recorded

However at 1,4,29. Pignini says that the person from
whom one learns something, coming in the category of

-1-

consequently only to the classical Sanskrit, and I do

brücher's assertion that the construction is not found

... ..

... ..

... ..

... ..

... ..

Having found Pignini's work syntactically weak in

... ..

... ..

Rig. Veda.

(study of the passages in the R.V. where one

sāma, jāyātram sustūti, mātū (1), manīṣām (1) vācas (1).

12) There is a very small number of neutrals -- pro-
nouns (tad im idam) adjectives (vijayam 'at-
tain good') and participles (uktam bhūyamān

१२) ... the participles have this meaning used in Sanskrit
for such words.

13) Gen. pers. With only three exceptions out of
forty-six the person heard is put in the genitive. The
exceptions will be given in the next class. It was stated
above that there are three deviations from the rule of
acc. rei. Two of these are in the genitive and one in
the dative. Personification is clearly the explanation. Both
the genitives (athas 8, 36, 7 and grāvānām 10, 20, 4) are
words which resemble the stone which is used to throw

... and the ... in ...
... of ...
... of ...

... and ...
... of ...

...

The examples cited for the A. V. in Whitney's 'Word-Index':

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an statement in Sfeizer. He notes however that the idea
of the gen. pers. is supported from the fact that the
source of information (S.S. 95, 4) or of the object from
which one hears (ibid 95, 11). Indeed the genitive was
sometimes used (S.S. 126b). The sphere of the ablative
is the sphere of the gen. pers. after the verb 'to hear' -
to hear and to hear from are found frequently
of the gen. pers. with such verbs as 'to receive', 'ask'.
and post-classical literature (V.S.S. 73). "The genitive is
preferred, if it be wanted to express the hearing some-
body, or rather something, or rather something
that is rather frequent, or rather of something
Sanskrit style, especially if compared to the reverse
of such a matter, or rather of something, or rather
ablative like genitive" (S.S. 126b nah!).

Lit.

See Schleicher Litauische Grammatik, Prag 1856 p 270.

Delbrück V.S. p. 312). The verbs of sense perception take the
accusative except that verbs of sight sometimes have
the dative. The verbs of hearing take the accusative even if the
verb is in the passive. e.g., *Klausyti prisākino 'dem Gebote gehorchen'.*

Slave.

See Miklosich, Vergl. Gr. 4, 492ff; Delbrück V.S. p. 312.
If the verb is in the passive, the dative is used
in the cod. Mar. only with the acc., even when the Greek
original had the genitive of the thing, as if the thing heard
is a proper name. Cf. for the former, the translation of
ὁ θεὸς ἠκούσεν τὴν φωνὴν αὐτοῦ 'God heard his voice'
in the cod. Mar. as *ὁ θεὸς ἠκούσεν τὴν φωνήν αὐτοῦ*
instead of *αὐτοῦ*. The latter is the reading in the
other mss. of the Greek text. The Latin text of the
Vulgate has *audire vocem suam* 'to hear his voice'.
The Greek text of the Vulgate has *audire vocem suam*
instead of *αὐτοῦ*. The Latin text of the Vulgate has
audire vocem suam instead of *αὐτοῦ*. The Greek text
of the Vulgate has *audire vocem suam* instead of *αὐτοῦ*.

and with which it is connected

By

Language is used in the 'abstract' sense. That
is, it is used to denote a general idea, without
reference to any particular instance. It is not
used to denote a particular thing, but to denote
the idea of a thing.

Compare 118, 2 R.V.

The rule is 'see per' in thing heard. But the person from
whom a thing is learned is put in the ablative with or without
a preposition.

Example: I heard of the battle of Marston.
The battle of Marston is the subject of the sentence.
I heard of it. See R & G. 80, 5.

Example: I heard of the battle of Marston.
The battle of Marston is the subject of the sentence.
I heard of it. See R & G. 80, 5.

Example: I heard of the battle of Marston.
The battle of Marston is the subject of the sentence.
I heard of it. See R & G. 80, 5.

Contine.

In Joannaris, Historical Greek Grammar

(Homer

ἀκούω).

Two facts are observable right upon the surface with reference to this verb: first, it governs all the oblique cases, though the dative occurs but three times; second, there is no dative rei (μύθοισιν and "περὶ of § 37) nor governed by εἰρημναι. § 429) or accus. personae. To this last statement γ 173 might at first sight appear to be an exception:

Ἀρτεΐδης δὲ καὶ ἀνδρὶ ἀκούετε λόγον ἰόντι.

ὣς τ' ἦλθ' ὅς τ' Αἴγιος ἐμύσαιο λυγρὸν ὄλεθρον

But it is only an example of personification by which the subject of a subordinate clause is taken out, and by its prefix position has attention called to itself as the object of thought. It is not the person that is heard, but a fact about him - a fact for which his name stands. (see Winer, *Gram.*, p. 208).

By the gen. pers. is expressed a considerable

variety of ideas - variety for which linguistic forms
as in general would tend not to respect in the course
of time - such logical expressions. The simplest of
these ideas is that of the person heard. The subject
may give to the verb different connotations, such
as, 'listen', 'hear', 'hear and understand', 'hear
and comply'. These instances are B 98, Z 334 (re-
peated in O 317, π 257, τ 149, σ 165), I 261, M 273 (102.
variant ἀκούσας), Π 11, T 17, 456, Ψ 452, σ 223, σ 370
(repeated in ε 3), ε 325 (2), η 11, 5493, ρ 520, τ 39, χ 354
(repeated in 361). The verb in γ' α' 201 206 is α' 2
α' 206 α' 206 α' 206 (found with slight variation
of the first three words in Z 334 etc.) is a little more
nervous of Polyneus as the words are his in all
but the first instance - when Alexander is speaking
to Hector. In η 11 the verb is close to the mean-
ing of 'obey' and is the act. interpreted by α' 206-
κούειν. But it has yet its proper force, for Alexan-
der is actually heard. ἀκούειν has not been degraded

to some subjects of:

Next, there is often added in agreement with the person heard, a participle — the so-called supplementary participle — designating the manner in which the action is performed. The tenses employed are present and aorist, according as the action is regarded as durative or complexive (not contemporaneous or prior). Of the former are A 396 (ἀκούοντες), O 184, 306, p 423, τ 419 (ἀκούοντος), tho' ed. Min. has the aorist in τ 419, Φ 475 (ἐὺκένον), θ 95, 534 (πτενάζοντος), κ 221 (ἀκούοντες). Of the latter are A 351, Π 531, ψ 210 (ἐκούσας), λ 220, θ 564 (ἰπώντος), κ 276 (κλέψαντος), ι 417 (ψευδόμενος and ἀδελφάντος), and possibly ς 472 (παρρησιάζων). We must not add ε 315, for the participle προμένον does not give the content of the hearing. The sentence means, 'thou didst not hear him to say prayer when I was saying something.' For the same reason τ 14 is included. These facts may best stand in tabular form, thus:

Kind present 1, sort 4.

Odyssey " 5, " 3(4⁶), counting
the two participles of 1497 as one example.

The approximate balance of the text is in striking contrast with the usage of the verbs of sight, where there are 154 presents, 31 sortative, and 16 perfects (Hering, *The Opt. in Greek*, with *Amis. Collection*, p. 152.

J. H. W. Dill). Vision is direct, and hence the action is considered as progressive. But sound is not so closely associated with a person as his appearance, and hence the action may be considered only in total.

There are a few passages which raise the question as to whether the obj. gen. is there to be recognized. If we have from us, a direct object - the thing heard - must also be either expressed or understood. The instances are γ 94 (= δ 324), δ 94, 688, θ 491, μ 389, 390, ρ 115, Ω 767. There are besides several passages in which the quality of the

occurs, but it seems pretty clear that it modifies
the acc. object. These are B 200, Δ 435,
H 53, 406, T 185, Υ 204, 380, 3314, λ 421, μ 41, 52, § 89,
ν 389, ψ 326. As noticed above, Delbrück no longer
insists on ablative. But to the question is not
passages as Θ 491, because he finds no ablative
with verbs of learning in the old Indian and
Avestan texts. Brugmann and Gerth give ex-
pression to the same doubt. Whatever may have
been the origin of this construction, whether in
the sentence-shift which Delbrück suggests or
otherwise, Greek certainly felt the form-idea
in many such instances as the use of ablative
propositionals introduced. It is not necessary how-
ever to recognize it in all the examples cited
above. The distance of οἷτος (489) from ἀκούσας
(Θ 491) may easily cause it to be lost sight of as
the real object of ἀκούσας and ἄλλου be so used.
In 1618, indeed, the use of the prepositionally

misled if we translate, 'ye did not hear from
your fathers - the manner of man O. - a. s.' The
sentence rather means, 'ye gave no heed to your
fathers (telling) also.' There is no real difference
between the two meanings there is to be found in
such a sentence as H 120 f:

πολλὰ καὶ ἀσκήσαντες γέρας ἐνὶ χερσὶν ἔειπας,
θύρον δ' αὖ ποσειδάωνος ὄρουσ' ἄβυσσος ἑλβὸς ἔκαστος,

where there is no word for 'prayer'. It is perhaps
best then to put this with the first class men-
tioned. In γ 94 and δ 324, ἄλλον may modify
πύθον. And with such instances as δ 94 and
the like, it is interesting to compare somewhat
similar passages in the Iliad - Books 24, 25:
ἰδὼν δ' αὖ με νεὴς ἐκπύουσι, where the genitive
(or dative?) is used, and where it must be re-
membered that the language had not yet begun
to employ the ablative with the verb of blowing
that not only so the sch. Gb and H interpret

0 491 by παρά, but for Ω 767 the Odyssey offers an exact parallel in 0 374, where ἐν is used with the persons. So also α 282 and β 216.

Now the progress of language is always toward greater logical precision; the function exists before the formation of the propositions. Some of these were genitives were, — were felt to be, ablatives, or were prepositional as ἐν would never have been used. From the examples before us it would seem that the genitive did not originally have such a value with inchoes, and two reasons of its ascription are indicated. In the first place, if the genitive yields the same result whether considered as ablative or possessive, the transfer would be easy. Of such a character are B 200, T 204, 3314, 1324, and especially Ω 167. In the second place, if thus logically connected with the object of the verb (i.e. the sound heard) a prepositional phrase designating the point from

which it comes, the shift of this to the complete
negation of the verb, and consequent analogical
formation, are simple steps. One of the best ex-
amples of this is with κλέω in Π 13: ἦέ τι τ'
ἐγγυδίην Φθίγῃς ἢ ἑλάνεο οἶον; Of the same char-
acter are X 447 (κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ
πύργου), μ 187 and the three examples of the personal
genitive with ἐκ cited above - α 282, β 216, ο 374.
Add the example with ἐπακοῖα in ξ 328 (= τ 297).
cf. Arist. Lys. 1127. Such instances as ἐξ Ἑρέ-
βεσθιν. of I 572 cannot be counted, for the state
of the beam is given, not the source of the wind.
πρὸς Τρώϊν of ε 525 is not word of source, but
means 'on the part of the Trojans.' Doubtless
too, kindred with τίς ποταμός, with which
the abl. gen. is usual, exerted no little influ-
ence (e.g. P 408); for really the verb was in no
such construction except as it was for the mean-
ing of 'from'. Now it will be shown that for

the ablative personal genitive, the Iliad has but one candidate, and that one capable of being introduced - Ω 767 (cf. p. 115); the four other cases are from the Odyssey - ρ 94, μ 389, 390, ρ 115, and most likely θ 491; and so are all three examples of $\epsilon\iota$ with $\gamma\omicron\upsilon\varsigma$ $\gamma\epsilon\upsilon\omicron\varsigma$ - ω 282 (β 216), σ 379. We shall not then go far wrong in bringing the usage to the Iliad, though it comes so close (if it does not succeed) in one instance, Ω 767, that the writer of the Odyssey expresses exactly the same thought with $\epsilon\iota$. The Odyssey possesses clear cases, but in the examples with $\epsilon\iota$, the prepositional phrases (just as with $\gamma\epsilon\upsilon\omicron\varsigma$) are more or less closely connected with the acc. $\epsilon\iota$, so that the schol. Ω on α 282 rightly paraphrases thus: $\sigma\iota\gamma\epsilon$ $\epsilon\iota$ $\theta\epsilon\omega$ $\kappa\alpha\tau'\alpha\gamma\omicron\upsilon\varsigma$, an interpretation made possible by the fact that the attributive article has not yet its Attic development. The preposition is literally the personal

heard from one point in the distance when a message is brought.

The Greek phrase position to be considered is found where not the person but a fact about the person is heard, and in every instance, except one (S114), a participle (or equivalent adjective - p. 525) is added giving the gist heard. This figurative use starts with the sense of hearing, because the relation of person and perceived is not as direct as in the case of sight, where the transfer from actual to intellectual perceptions with the participle is post-epic (see Bolting, l. c., p. 451).

The participle here designates time with reference to that of the main verb, the present being that of contemporaneous action, the perfect of contemporaneous state, the aorist of priority. The examples are α 449 - p 220, 3275. P 747, P 720, P 114, λ 451, π 301, ρ 115, 492 (though this may be immediate perception), 525, Lu 490. Cf. the use of πρὸς ὁρᾶν

in A 257, D 315.

No facts were noticeable about this list: 1, 286, the manuscript has from the following examples in the last book of the Iliad (with only example of the att.-gen. of force in the third was found in the last book, comp. 22); 2, the construction is the same as that of actual hearing; but it must not be mentioned that the Iliad provides an example of the acc. fin. + participle. H 169, τοὺς νῦν εἰ πέστοντας ἔγ' Ἑκτορι πάντας ἀκούσαι, etc. Cf. the similar construction with πέστομαι in D 732, εἰ γὰρ ἐγὰι πυθόμην τὰς τὴν ὁδὸν ὀρμαίνοντα. See Monro, H. G. 245, 2, for others.

Finally, the Iliad has three examples of a personal dative with ἀκούω — Π 515, 531 and Ω 331; but in the last, στίχον is only a dative of interest, and it is ἀπὸς that falls under the direct government of ἀκούω (so οἱ with κλέω in

P 121) The other two passages have reference to
prayer. The gods hearing is as far as the super-
fluous, for in both instances, the verb means
—not simply 'listen' but 'listen favourably';
'hear and heed' 'succour'. The greater antiquity
of the dative emphasises the contrast of char-
acters. But as already noticed, the participle
ἐὺλαμύροιο in π 531 is in the dative. Hensch
therefore suggests εὖ for εἰ. Brugmann and
others believe that εἰ itself is a genitive here.
(See Brugmann's Griechische Grammatik³ i, §§ 289, 1;
414, 2 (p. 275) and 2 (p. 371); 443, 1, 4; 456, 1; 460, 1.)
The forms εἰ, εἰς, εἰς (= εἰς, the older locative (Vedic
form for the gen. and dat.), εἰς (Nom. εἰς (Vedic we),
εἰς, εἰ like εἰς and εἰς, they say, were origina-
lly locative forms. So in Hesiod lines the locative
ending -εἰ displaced the regular -εο in the genitive.
But even in G.-G., these pronominal locatives
served as dative and genitive. The remnants of

this genitive use may be seen, for example, in
κλυθεῖ μοι (Euphr. 110), μοιχαῖ μοι (P 30),
γάμον δὲ οἱ ἐπέειπε μοι (P 61), γήθησάν τε, ὅτι
οἱ ὦκ' ἤκουσε μέγας θεὸς εὐχαιμένους (P 531), where
it is contended that the participle in the gen.
shows οἱ to be genitive. Since however these
pronominal forms acted likewise as datives,
the genitive became confused with the dative
of interest. We have by the side of P 531 we find
βίναται δὲ τὸ πάντες ἀκούειν, ὡς ἐκτελέσει
(P 315), καὶ τὸ ἴκοντες, ὅτι ἐκτελέσει (P 315), εὐχα-
ρίσας μοι κλυθεῖ (Theogn. 13).

But whatever the origin of the form, whatever
the D.-G. use, Greek seems certainly to have felt
these pronouns to be datives. μήτηρ μοι and
μήτηρ μου are not perfect synonyms. In Pindar
P. 6, 5 the two are used distinctly. The
dative is the more common, as possibly we might
also conclude from the fact that the dative

as Wilamowitz indicated (H. 626), use it to express in which the possessive relation with words of kinship; e.g. $\text{H}\gamma\text{p}\text{o}\text{t}\text{t}\text{o}\text{v}$ moi $\text{v}\text{i}\text{v}\text{o}\text{i}$ moi (see Prof. Eilderskeve, A. J. O. 23, p. 22). The difference between the stat. and gen. may be that between the nom. and voc. of address, between $\text{o}\iota$ $\text{v}\text{i}\text{v}\text{o}\text{i}$ and $\text{o}\iota$ $\text{v}\text{i}\text{v}\text{o}\text{i}$, between the actual and the official. As without further light one should never be tempted to see any real difference between $\text{o}\iota$ of A 331 and $\text{o}\iota$ of S 767, it seems a useless assumption that all such relations are mistaken analogies.

The argument that the gen. participle $\text{v}\text{i}\text{v}\text{o}\text{i}$ $\text{v}\text{i}\text{v}\text{o}\text{i}$ in $\text{H} 531$ proves $\text{o}\iota$ also to be genitive, falls to the ground when one examines the use of the participle elsewhere. It is to be observed that the two words are at opposite ends of the verse; and according to Durov, *Homeric Grammar* 1243 (d), 'it is characteristic

of Homer not to employ concord as a means
of connecting distant words when other con-
structions are admissible. He gives a number
of examples where the participle has a different
case from that of a preceding pronoun with
which it might have agreed; e.g. Il. 3.301,
10.117, 14.15, 14.141-3, 20.413; Od. 4.646, 5.157, 7.236, 7.457,
17.555 and one passage. Cf. Od. 22.11 and see
Klassen, de Hom. dic. gen. IV. 29.

With this use of the dat. of interest for
an expected genitive, compare the old construction
of a personal dat. after *ἰξασθαι* and *ἐκινεσθαι*.

So much for the personal constructions
with *ἰξασθαι*. We now come to those instances
where the object is the thing himself. The cases
are the acc. and the genitive. (1) Of pas-
sages which show the acc. there are 11 con-
taining 75 objects, *ἐργον* in 374 not being

novel (name of person), having a range of
17 nouns and 8 phrases (counting 1st of 4541
however, as $\mu\tilde{\upsilon}\theta\omicron\nu$ to which it refers, and $\epsilon\acute{o}'$ and
 $\epsilon\acute{o}$ as one), with 1 adjective used as a substit-
ution. (2) There was 1 passage which contains
the positive, covering a range of 11 nouns. The
examples of these (1. use) are as follows:

A 541: $\delta'' = \mu\tilde{\upsilon}\theta\omicron\nu$

B 16 = p 341, 551, 574: 1. $\mu\tilde{\upsilon}\theta\omicron\nu$

200: $\mu\tilde{\upsilon}\theta\omicron\nu$

282: $\mu\tilde{\upsilon}\theta\omicron\nu$

486: κλέος (= report, rumor)

Γ 76: $\mu\tilde{\upsilon}\theta\omicron\nu$

Δ 435: $\delta''\pi\alpha \acute{\alpha}\rho\nu\tilde{\omega}\nu$

Σ 166: $\delta''\sigma\tau$ (and $\sigma\tau$ phrases)

224: $\epsilon\acute{\iota}\chi\epsilon\iota$ (and $\epsilon\acute{\iota}\chi\epsilon\iota$ phrases)

Η 53: $\delta''\pi(\alpha) \dots \theta\epsilon\tilde{\omega}\nu$

57: $\mu\tilde{\upsilon}\theta\omicron\nu$

106: $\mu\tilde{\upsilon}\theta\omicron\nu$

Θ 492: μῦθον

Ι 595: κακὰ ἔργα

Κ 354: θεοῦ

Λ 137: ὁπ(α)

768: πάντα (= neut. adj.)

Ξ 90: μῦθον

125: τὰ

Ο 96: ταῦτα

Ρ 694: μῦθον

Τ 185: μῦθον

Υ 204: ἔπειτα

Ξ 151 = Φ 577 = Ψ 161 = γ 167 = Η 142, Θ 446-572: τὰ

380: θεοῦ δ' ἔπειτα

Φ 98: ὁπ(α)

575: ὑλαγμόν

Ω 632: μῦθον

767: ἔπειτα

α 287 = β 218: πατὴρ βίον καὶ νόστον

242-β 216: ὅπου ἔκκειται

β 314: μυθον

412: μυθον

δ 94: τάδε

γ 94: δ 324: μυθον

ε 401: δοῦπον

θ 272: μυθον

429: αἰδοῦς ὕμνον

511: Ἰλίου πτόλιν

κ 556: ὄμαδον καὶ δοῦπον

λ 421: ὅπα θυγατρὸς

561: ἔπος καὶ μυθον

μ 41: φθόγγον Σειρήνων

52: ὅπ(α) Σειρηνόοιν

160: ὅπ(α)

185: νωιτέρην ὅπ(α)

127: μελίσσην ὅπ(α)

202: δοῦπον

265: αἶψα ἀλγέων

309: μυθον

ο 374: οὐ μείλιχον... τοῦτ' ἔπος οὔτε τι ἔργον, ζευγμαι

π 32: μυῦθον

241: κλέος = fame

380: κακὰ ἔργα

τ 126: κλέος = fame

υ 389: μυῦθον

ψ 40: στόνον

326: Σειρήνων... φθόγγον

Set down in order

these

objects was:

	Del. 12	Wils. 11	Total 23
μυῦθον,			
κλέος,	1	2	3
ἔπος,	5	5	10
ἔργον,	1	0	1
αἰσχευ,	1	0	1
κακὰ ἔργα,	1	1	2
στόνον,	1	3	4
πάντα,	1	0	1

τὰ,	αλλ.	οὐδ.	Total
ταῦτα,	1	1	2
ἔπειτα,	1	0	1
τό,	5	5	8
ὑλαγμόν,	1	0	1
ἔπειτα,	1	2	3
βίοντον καὶ νόστον,	0	2	2
ἄτταν,	0	1	1
βληχρήν,	0	1	1
τάδε,	0	1	1
ἔμειον,	0	1	1
οἶτον,	0	1	1
ἔμαδον,	0	1	1
φθόγγον,	0	1	1
στάνον,	0	1	1

The passages which have the genitive are as follows:

Δ 231 2000.

K 184: θηρός

X 447: κωκυτοῦ...καὶ οἰμωγῆς

ω 198: φθογγῆς Σειρήνων and αἰδοῦς, though

many MSS have αἰδοῦς

265: μυκηθμοῦ...βοῶν

φ 237 = 383: στοναχῆς and κτύπου

290: μύθων and ῥήσιος

292: μύθων

Note that μ 65 shows gen. and acc. in coordination:

μυκηθμοῦ τ' ἤκουσα βοῶν ἀλίζομενάων
οἰῶν τε βληχῆν, though Eust. p. 1721, 20 reads
μυκηθμόν.

Now the words which are found in the
narrative fall into three classes: viz, those that
designate (1) words, (2) statements, (3) facts. Under
(1) come ὄπα, δοῦπον, ὑλαχμόν, ὄμαδον, φθόγγον,
στόνον, βληχῆν; under (2) may be put μύθον.

αἶσθεω, ἔπος(ἔπεα), ὅσσαν, ὕμνον; under (3) are found
κακὰ ἔργα, βίον καὶ νόστον, οἶτον. The neutrals
οἶον, πάντα, τὰ, τό, τὰδε, ταῦτα may be classed with
(3) or (2) according as they be supposed to refer
to the facts themselves or to the report of those
facts; and κλέος belongs to (2) if it means
'rumor,' to (1) if 'fame.' It is plain that
with (1) the hearing is only mediata. We do
not hear the doom of Troy, but the report
of that doom, the lay of Troy. So that this
division is only the shorthand of the second,
a ὁ- or οἶ- class in essence. The verb is
one of intellectual perception. So, too, in the
second class, the hearer has no concern about
the uttering of words, the real sounds. It
is the import of the speech, the upshot of
what is said, that he receives. Physical per-
ception is subordinate here to intellectual.
In neither of these divisions, then, does

ἀκούειν mean simply 'hear', but rather 'get by hearing',
and μῦθον may be taken as the type of object.
But the words of class (1) designating sound,
hold the verb seemingly to its literal meaning.
At this point it is well to consider the charac-
ter of the Greek objects. These, I think, fall
into 3 classes: (1) sounds, (2) words, (3) matter
of sound. To (1) belong ἀντῆς, κακῆτος and
σιμῶνς, φθόνῆς and ἐννῆς, μακροῦ, τροχῆς
and κτύπου (2); examples of (2) are μῦθον and ῥήτοι-
ος; under (3) occurs ὁρῶς. This last example,
referring to a loud sound coming through the
woods by the water's edge, may evidently be
explained in either of two ways: it may be
regarded as a moving sound, in which case,
it belongs under (1). Or, it may be credited
with will to make a sound, in which case,
the construction is that of person. I prefer
the latter. Thus both the acc. objects and

the gen-objects fall into two classes each,
which can readily be compared. The former
consist of sounds and statements of facts;
the latter of sounds and words. They are
essentially identical. By no means. The pro-
portion of the two elements is different in
the two classes. The great mass of the occur-
rences designate statements; that of the pos-
itives designate sounds. Out of 75 occurrences
of 22 different words, only 20 of 1 different
words are acc. of sound-words, and even 11
of these may be subtracted (all the occurrences
of *oom* except 4 & 55, and the two examples of *yApy-*
gor), for they signify the voice of one's trumpet,
and the context plainly indicates in each
instance that it is not the trumpet but the
utterance that gets notice. That is to say,
less than $\frac{1}{8}$ of the acc.-instances, or $\frac{1}{4}$ of the
different words are sound-words. On the other

hand, 10 out of the 13 genitives, or 8 out of 10
different words ($\theta\eta\rho\acute{o}s$ omitted, as having the
personal construction) are names of sounds. It
is worth noting here that with the exception
of $\acute{\alpha}\tilde{\nu}\tau\eta s$, these words occur in pairs. This
pairing of the substantives expresses the volume
of the sound. $\acute{\alpha}\tilde{\nu}\tau\eta s$, too, has a special mark.
It is under the government of $\iota\alpha\iota\sigma\iota\sigma\alpha$, the
only middle form of this verb is $\theta\eta\mu\iota$
except in the future tense. It attracts at-
tention. All this is a witness to the fact
that the minor letters of these sound-words
lie in their continuity, not in their result.
There is no separation of their significances
to the class. They consist of apertures, not
unlike the $\alpha\alpha\alpha$ -statements which are found
of many elements fitted together into
a single whole. The latter to the former,
we get the latter by having the former

dominant in each of the two cases as there were maintained. But the acc. has a few (9) sound-words, and there is one passage in which the gen.-objects are not sound-words. This needs explanation. Though, as noticed above, there is no form to be seen in both acc. and gen., this almost occurs in § 290-2, where we find $\mu\theta\theta\omega\nu$ twice (the first one having $\sigma\gamma\sigma\iota\sigma$ in coordination), and there are 22 examples of $\mu\theta\theta\omega\nu$ in the accusative. The genitives are in the plural ($\sigma\gamma\sigma\iota\sigma$ falling into the uncounting current), the nouns are in the singular. $\mu\theta\theta\omega\nu$ is always used of a definite speech having a specific import. In the passage just referred to, the speaker continues in rebuking the distinguished Odysseus for having asked to try the bow. He is told to be content with the viands before him and to listen to the suitors' talk - privileges reserved for his guests.

such as he. These utterances are not in their
future. He understands what they will be,
and even when uttered they are more for
continuity than content. They talk to consume
the time till the onset of the storm. This
example shows notes upon the same basis as
the other gronitives. The hen is a passive
listener to continuous talking, not an active
acquirer of distinct facts. As regards to the
acc. of sound words, it must be noted
that though the number of such words is
relatively small in the acc., and relatively
great in the gen., yet when we count
the words, we find 7 different words in
the acc. occurring 20 times, and 8 different
words in the gen. occurring 10 times. But,
as already noted, the former reduces to 6
different words, each of which occurs once
with the exception of *содвор* found 4 times.

Even with these reductions, it is seen that these two cases just about balance in sound-words, though the words on the two sides are different. It must be confessed that it is not easy to draw a line of differentiation. Still, one or two steps can be taken. In ψ 237 = 313 there are two objects $\sigma\kappa\alpha\gamma\gamma\alpha$ and $\kappa\alpha\tau\alpha\upsilon$ in ψ 40 the object is $\sigma\tau\acute{o}\nu\upsilon\upsilon$. The three passages all refer to the same event. But the first two precede it and the last follows it. Alysse, preparing to slay the suitors, bids Eurymachus tell the women to stay indoors at home if they hear the sound of groaning or the din of arms in the hall (ψ 237). Eurymachus reports the command to the women (ψ 303). After all is over, the nurse is telling Penelope what has occurred. What was formerly a mysterious sound is now interpreted - $\sigma\tau\acute{o}\nu\upsilon\upsilon$ $\kappa\alpha\tau\alpha\upsilon\kappa\alpha\tau\alpha\upsilon$. It is a word of definite significance.

Again, the passages which contain ὄμαδος, δλαγμόν
and ποσπov (X 447, 198) all refer to the moment
when one catches the first faint trace of a
distant sound, which changes his course. Here
too, then, are words of import, words that reg-
ister acquisitions.

Only two accusatives are left, and they
are both words for the bleating of sheep οἶον
μυγγ/α (μ 265) and ὄνα λυόν (Δ 435). As to
what the Greek feeling was towards this cry,
we do not know. But the former has no
coordinations with it a preceding genitive
μυκθρόν ποον, though, as already said, that
made the accusative. Now all the genitives
designate loud and continuous sounds that
hold one's attention, and in X 447, μ 198,
γ 21-325 mystery attends the sounds. Let us
apply the characteristics of the two cases to
μ 265. The lowering of the rather common

and insistent that it almost always sets
the meaning of the slope. This distinguishes
this very clearly, only now and then through
the lines, and one feels it insistently, not
bit of course, in acquisition, when he does
so. But this may be something in the way
of the slope which would explain both the
passage and $\Delta 435$. It may be added in re-
gard to the latter example that out of 26
occurrences of $\phi\psi$ in the *Odyssey* and *Odyssey*,
24 refer to the word of now or a god, and
it has already been noticed that all the other
7 instances also after $\psi\phi\phi\psi$ are in the acc.
because of the analogy thus commemorated.
Analogy may be at play. But inasmuch
as it will be seen that this word occurs
only in the genitive (2 passages) after Δ , but
and that, too, when it refers to himself, the
consideration of analogy has less force

then the following fact. The ὄνα ἀοῦν is not a mere cry passively listened to, but an effectual cry that causes the instant death of the ship. They receive a thing of definite content, whose result is stated in the same word - ἀσπλην πνεύματι.

What follows now is necessary before using these constructions. Among the passages above classified are six which refer to the song of the Sirens; viz. μ 41 (φθόγγον), μ 52 (ὄπιν), μ 160 (ὄπιν), μ 115 (ὄπιν), μ 117 (ὄπιν), μ 118 (φθόγγος and ἀοιδός), ψ 326 (φθόγγον). It is observed that in all but μ 198 the acc. is found and to be explained as such. In μ 198 the Mss. are at variance. Nauck and de Waele read the genitive. The British note on φθόγγος is, 'φθόγγον multi φθόγγον al.'; on ἀοιδός it is, 'ἀοιδόν pluriq.' It is presumed that they are following

the best evidence, though many differ with
them. Ludwicks reads $g\theta\theta y\theta$ and $\theta\theta\theta y\theta$
and Platt has $g\theta\theta y\theta$ and $\theta\theta\theta y\theta$. If the
you. be retained, there is very good reason for
it. The passage reads, 'But when now they
[discovered] had shown fast there and were
no longer in hearing [note the imperfect
passage] of the sound of the lions or their
song, etc.' Of all the 6 passages this is the
only one that describes the actual experience,
without any reference to results. Now the
passage where the first two examples are
found (p. 41 and 52), lions, were obliged
to avoid the lions, or, if banished to
hear, to have himself tied hand and foot,
and his companions' ears anointed with
wax. Otherwise his fate will be that of
others, he will never return to wife and
children. The then takes upon the very only

as a thing of daily effect. To leave it is
to receive it. On p. 162, Odysseus is only re-
peating to his companions the words of Circe
On p. 105 and 107, the Sirens tempt Odysseus
to stop his ship and hear their voice, so that
he may pass on πλείονα εἰδώς (188). That is
to say, it is the content of their speech and
they say they want to receive. On p. 226 the
poet is giving a rapid summary of Odys-
seus' adventures which he related to Penelope
on his return. One of them is αἰετὸν
ἀδινάων φθόγγον ἄκουσεν. Such a summary
is a catalogue of requisitions, and results
not processes are set down - the upshot,
the outcome, the content, the totality, what
it facts up to. Furthermore the account
is not put into the mouth of Odysseus or
any of his men; it is the poet's. On the
other hand, in the passage from which p. 226

is taken, the hero is relating the occurrence in detail. He is a passive listener, sitting under the spell of the sound, whose power and continuity are indicated by the doubling of the sound words, and by clauses of the imperfect tense. The song has for him no significance as yet, no clear-cut definiteness. He could not easily name it and say 'it's this and means that'. It still rings in his ears, for so it is that 'with and hearth all' according to the Irish proverb, does not yet grasp it and call it his own.

The remaining occurrences of this verb need no discussion, as it is either followed by the acc. + inf. (Z 346, Q 543, B 118), or by a clause, or is absolute (A 474, B 16 = p 348 = 551 = 574, B 194, A 198 = M 351, G 319 = O 98, A 603, M 442, O 129, F 445, F 356, F 408, G 15, 53, I 11).

α 94, 326, 352, 353, β 360, γ 83, δ 281, 353, 597, θ 368,
 λ 380, μ 37, 48, 49, 193, ο 393, ο 403, π 92, ρ 106, τ 22
 525, φ 169, ψ 135, 148, 308.

Compounds and Derivatives of ἀκούω.

ἐπακούω.

ἐπακούω — 11 times. This compound
 denotes attention, purpose; hence its meaning
 is 'listens to learn.' It has 2 case-construc-
 tions:

- 1, Gen. pers: τ 98, B 143 (βουλῆς)
- 2, Acc. gen: Γ 277, repeated with change of
 person in λ 109 and μ 323 (πάντ(α)),
 Υ 250 (τοῖον = ἐ'πος), Ξ 328 = τ 297 (Διὸς
 βουλῇν), ω 262 (ἐ'πος).

The remaining examples do not show case-
 constructions: Σ 63, I 100 = ρ 584.

None of the acc. unbound words. They
 all represent facts acquired by hearing, know-

the acc. as usual.

There is some doubt as to whether βουλῆς of B 143 is to be set down as gov. pers. or gov. rei. This difficulty arises from the fact that in the preceding context the word is used in two different senses.

Agamemnon has been visited by the Baneful Queen and persuaded to risk battle. But to test the temper of the soldiery, he decides to advise a retreat.

This device (βουλῆ, v. 55), he tells to a council of chiefs (βουλῆ, vv. 53 & 54), and trusts them to keep the host from starting home. The effect of his suggestion upon the soldiery is described in 142ff. 'So spake he, and stirred the spirit in the hearts of all throughout the host, ὅτοι οὐ βουλῆς ἐπαΐκονσαν, etc.' The scholiast explains thus: ἐπαΐκονσαν δὲ ἐπεὶ κατὰ φρόνησιν ἐστὶ τοῦ Ἀγαμέμνονος γνώμη. But I am inclined to understand it differently, for with the meaning of 'council,' βουλῆ occurs in two passages on the occasion.

ὑπακούω.

ὑπακούω occurs 5 times: ④ 4, P 283, K 83, F 485.
π 10. But the first and last mentioned have
tnesis. In all but π 10 it is used absolutely
and signifies 'give heed to a call', implying a
response. π 10 reads πῶς δ' ὑπὸ δούκων
ἔσθ' ἔστι. ὑπὸ is so strongly adverbial that the verb
does not seem to have the meaning 'give heed',
but rather 'it catch the sound of footsteps'.
δούκων here, then, is used just as with the verb
ὑπακούω.

ἑπακούω occurs once, ④ 97, and that abso-
lutely. 'It was debated by the old scribes, whether
ἐπακούσε meant that Odysseus did not 'hear',
or only that he did not 'hear' what was said.
The former was the view of Christodorus, but the
latter is supported by the fact that Homer
never represents any of the leading Greek
heroes as a downright coward. None of

These notes on the passages. Under literature will have to be considered.

ἀκούωμαι

ἀκούωμαι, Δ 343, 17, 29. The two last passages have personal genitives. The verb in these means 'listen to,' as the verb in 17 says ἀκούονται.

Δ 343, παιτὸς ἀκούεσθον ἐμεῖο might be thought to be an example of gen. of the thing heard + abl. you hear. But this would be paralleled; as that the verb in 17: οἱ λέγει τῇ ἀφ᾽ αὐτοῦ παιτὸς πρὸς ἀκούει, ἀλλὰ πρὸς τοῖς μοι ἀκούει παρὶ παιτὸς οὕτως ἀκούει.

The construction of gen. pass. with παρὶ + you. is common enough in prose. παιτὸς (pass.) is παρὰ τοῦ παιτὸς (pass.)

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ἀνγκαστέω

ἀνγκαστέω (νγκαστέω), O 236 = Π 676, Υ 14. It has the personal genitive in each instance, and means 'disobey.'

κλινει.

The gen. of the person mentioned to occur
in the following passages: A 37 = 451, 218, 357,
Γ 97, Γ 572, K 274, 295, N 303, E 121 = Ψ 771 = Υ 325
= Σ 328; H 379 = I 79 = E 133 = 378 = O 300 = Ψ 54 = 738 =
Υ 477 = Σ 247 = O 220 = U 157 = X 178 = Ψ 141 (Σ 247 and
U 157 are obj. for 225 of the other examples),
Π 249 = U 314 = I 102, A 43 = 457 = Π 527, Γ 304 = H 67,
Γ 456 = H 242 = 268 = Θ 497, Θ 5 = T 181, ρ 70, ρ 465
= σ 351 = φ 275 = σ 43 = U 292 = φ 68, ι 536, ο 172, ω 443.

Of the same non-ablative character, I think,
is μεν in κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι,
ὅτι κεν εἶπω found at β 25, 161, 229, and ω
454. ὅτι... εἶπω does not supply an object
to κέκλυτε, but is related about as the ἄγρ' ἵππῳ
seen in many passages, e.g. H 248, 268, Θ 5, ρ 10,
σ 351, 43 etc. In ρ 270 cited above, there is
added to κέκλυτε μεν a -pl + gen of the person
mentioned about. There are 6 more passages in

which according to the critical opinion of Nauck
and that of Leaf, the Mss vary between $\mu\epsilon\upsilon$ and
 $\mu\omega\iota$: $E 115 = K 278 = P 762 = \zeta 324, \zeta 239, \beta 262$. These
lines are all prayers - $\kappa\lambda\upsilon\theta\acute{\iota}$ $\mu\epsilon\upsilon$ or $\mu\omega\iota$ ($\kappa\lambda\upsilon\theta\epsilon$
in $\zeta 239$). In $E 115$, $\mu\epsilon\upsilon$ is the reading of JNO
 Q Cant., - 14 or 15 cent. Mss., - and is adopted by
Comrie - Hertz, Lindorf, Mussi, La Roche; $\mu\omega\iota$ is
the reading of M Harl. a. - 15 cent Mss.; $\mu\omega\iota$
is the reading of ACD - 10 or 11 cent. Mss. - and
is adopted by Nauck and Leaf. In $K 278$, $\mu\omega\iota$
is read in A (supra $\epsilon\upsilon$) $CDHRU$, and $\mu\epsilon\upsilon$ in
the rest. There is the same division of add.
as in $E 115$. In $P 762$, $\mu\omega\iota$ is the reading of a
few Mss. and of Bingham, the comp. $\mu\omega\iota$
c. 5, and adopted by La Roche, Ludwig and
others. $\mu\epsilon\upsilon$ is followed by Nauck, Platt and
others. In $\zeta 324, \zeta 239$ several Mss. have $\mu\omega\iota$,
but $\mu\epsilon\upsilon$ is read by Nauck, La Roche, Ludwig,
and $\mu\epsilon'$ by Platt. In $\beta 262$, several Mss.

followed by Windeif and Bull, have *pro*, but
pro is adopted by Hensch, La Roche, Ludwicks. It
may be added that for the gen. of 0172, the
sch. L on A 462 reads the dat., and Didymus
in A 451 has *pro*. It appears, then, that in only
3 passages (Γ 115, K 275, and P 352) has the dat. really
strong MS. authority. [Now it must be remembered
that at the time when these Mss. are written, there
was no difference of pronunciation between the diph-
thongs *ov* and *o*. No confusion would be easy.]
Further, while *pro* is a *varia lectio* — there 6 ex-
amples, there are (if the critical notes of Hensch and
of Leaf be complete) 31 passages in which this pro-
noun appears without the dat. variant. This is not
counting Γ 86 or K 189 = μ 271 = μ 340 or K 311 = 481. The
position which La Roche and others take in writing
pro throughout is by no means indefensible. Still
as α 335, $\epsilon\lambda\lambda\alpha\sigma\epsilon\ \delta\ \kappa' \epsilon\theta\epsilon\lambda\gamma\epsilon\theta\alpha$ is an undoubted
example of the dative, and as it is not

from ἀκούω, there can be no imperative reason
for not admitting the dat. in the 3 examples
mentioned. The obj. of P 767 is only a dat. conv.
ἀρῆς being the object, just as we have with
ἀκούω.

Gen. pres. + participle is found in A 453, I
509, K 47, γ 337 and P 505. Immediate perception
is expressed in all these, and the aorist tense
is used everywhere except I 509, but infinitives
and aor. H.P.S. have the present, and the rest
the aorist.

The att. gen. pres. is found in Γ 86, κέ-
κλυτέ μεν ἰ μῦθον Ἀλεξάνδροιο in connection
with the aor. pres., and in ε 73, ὅς εἰπεν αὐτῷ.
The μεν of κέκλυτέ μεν μύθων (κ 189, μ 271,
441) La Roche thinks depends upon the verb,
and translates *vous m'avez dit* (see La Roche).

hörst meine Rede? (H. St. § 83, 2). It seems
 best, however, to regard it as adnominal, be-
 cause of *ἡμετέρας* *μυθίας* with *ἡκούεις*
 in *q* 291 f, if there were no other reasons. Besides
 there are more examples where *κλῖω* has gen.
rei modified by gen. pers.; viz. Π 76, X 451,
 § 831, K 311 = 481.

Das hier - The possible examples of this - are
 noticed under gen. pers., p. 93 ff.

Acc. rei. -

Γ 86: *μυθον*

Δ 455: *δουπον*

Ν 757: *ἑκτορος ... αὐδὴν*

Ξ 234: *ἡμετέρας*

Ο 270 = β 297: *θεοῦ ... αὐδὴν*

Π 13: *ἀγγελίην Φθίγης ἐς*

236: *ἔμδον ἑπὸς*

β 30 = 42 except in pers. of verbs: τιν' ἀγγελίην

ξ 89: θεοῦ... τιν'... αὐδὴν

Gen. rei:

Π 76: ὅπος

Χ 451: ὅπος. Cf. 447.

δ 767: ὠρῆς

ν 811 411: αὐδῆς

μ 271 = 340 = κ 189: μύθων

In δ 831 the cdd. and cdd. vary between αὐδὴν and αὐδῆν. Stated superficially, there is the same contrast between the acc. sing. μύθον and the gen. plur. μύθων as with ὀνομα; δούπον and ὀ'πον are found here as there; but ὀ' which in all the occurrences with ὀνομα was in the acc., is found only in the gen. with κλέω, tho' in Π 76 ὀ'πος is a variant; ἀγγελίην and ὠρῆς are new words, and also αὐδῆ, which is contrasted with ὀ' in the acc. and gen.

μύθων here, just as before, is a word of

important, a definite statement to be received; and this is made all the more evident by the fact that the personal source of information (person) is indicated.

So πορ is a person used of a messenger caught at a distance. The shepherd afar in the hills would hear the voice of the 'messenger'. The question answered by such a messenger is, 'Did he speak or not? the sound?' It is a recognition.

Ἐκτοσος αὐδῶν when heard is a force with immediate effect - 'all apart to Polydorus.' So $\alpha 270 = \beta 297$.

ἐμὸν ἔπος ἔκλυσ is in each instance addressed to a divinity and means 'thou didst hear my word & grant its petition.' In $\alpha 434$ the phrase is supplied with $\pi \alpha \tau \epsilon \rho$; in $\Pi 226$ with ἐπικρήνην ἐέλωρ. The verb means 'hear and accept.' The context shows us of how to use —

Reputation.

But it might be objected that P 867, Περὶ Ἀθηνῆς
Πρὸς τὴν Πηνελόπειαν, and π 401 Περὶ Ἄρου
Σέως (Odysseus) Πρὸς τὴν Πηνελόπειαν, which so far as the
question are also instances of answered prayer.
A closer look, however, will find that the idea
in each example is not that of granting a petition,
but of attention to it. Sympathetic hearing
is not refusal. Penelope prayed for the return
of her sons unhurt by the wooers. And the
goddess heard her prayer—(P 707). Then the plot
against Telemachus is unfolded, and it is
told how Athena went to Penelope rescuing
phantoms. After this the story is dropped
for two books, and not till book 15 does
Telemachus get back home. The consummation
is so far separated from the supplication
that the idea of our passage seems cer-
tainly to be, Penelope prayed and the goddess

gave ear, for she despatched a cheering night-
vision promising the work return." What the
poet tells immediately before he tells the
story ends for a long space, proves no more
than that the goddess did not answer deaf
ear but bumbled.

This is even clearer in the other examples
quoted above. Odyseus says in substance: "I
brought wine, and she heard my voice (K411),
and I spoke mingled words (K412)." Then fol-
lows what he said in fiction. It would be
 queer to interpret this as meaning that she
fulfilled his wish before the wish is stated, and
besides, in the sequel story, she did not send
him straight home as he asked, but to the
under-world first. The sense is: "she bumbled
to my voice, bumbled as I spoke."

To return to the accusative object, in
all the passages where ἀγγελός occurs the having

of a message is spoken of as the cause of an unexpected situation. Achilles asks Patroclus if it is some tidings out of Pyllos that makes him ask. One of the Phaeacians suddenly called to assembly asks if it is tidings of an approaching army that brings them together. The answer comes by saying:

In 317, the warbling of the doves is explained by the assumption that they have heard an utterance of a god, to the effect that Odysseus is dead $\epsilon\lambda\theta\epsilon\sigma\alpha\iota\ \kappa\alpha\tau\alpha\gamma\gamma\alpha\tau$.

Two of the questions have already been noticed. Of the remainder the correct instances will be considered first. In 211, Odysseus sitting in the portals of Ithaca, gives a loud call ($\epsilon\lambda\theta\epsilon\sigma\alpha\iota$), and the goddess heard his voice and quickly came out. The idea is not merely that she caught the sound, but that she heeded, it attracted her attention, possibly not because

of the evidence only. One can form his own
theory as to the fact that 5 out of these 8
questions designate the speech of this same mighty
Odysseus, and that as we found ἐκ γὰρ τοι ἔρέω
τὸ δὲ σύνθεο καὶ μεν ἄκουσον, with slight
variation of the first three words, to be a man-
nerism of his, so κλυδωνέει μεν μέλαρ, a request
for attention, is peculiar to him. His talk charms.

ὅπως of X 451 is an echo of κακὸς τοῦ καὶ
αἰπὸς γῆρας, four lines before. This was noticed by
Lambert.

One observed from the closest similarity
between τὰς γῆρας ὅς' ἄκουσε θεοῦ ὅτι γὰρ
σύνθεος (I 270) and οὐδ' ὡς Ἀργεῖ' ἐν ὅπῃ
ἐκλυσον αὐτ' ἄνθρωποι (II 16), except in the case
of the object. But in the former, the two, but
on the single combat, is surprised and abashed
by the voice of Apollo commanding his re-
turn within the lines; in the latter example,

Achilles sits listening to the noise of battle about him, but cannot hear the voice of Agamemnon. The one is a result, the other a process.

If the acc. and gen. have been differentiated correctly in the instances heretofore treated, I should prefer in P 551 $\alpha\iota\gamma\iota$ of the (presumably) better MSS. adopted by Hauck, Lachmann, Platt and others to $\alpha\iota\gamma\iota$ of most codices followed by de Roche, Bindorf, Hertz, etc; for the latter seems to mean, 'if thou art a god and hast a god's message'.

The remaining examples lack a case-con-
 struction: $\Theta 56 = \S 495$, $\Pi 514 = \delta 445$, $\Gamma 20$, $\Sigma 5$,
 $\Psi 770$, $\gamma 55 = \iota 528$, $\rho 722$, $\Sigma 185$, $\eta 186 = \theta 26 = 97 =$
 $287 = 536$, $\S 462 = \delta 507$.

Compounds.

$\epsilon\pi\iota\kappa\lambda\upsilon\omega$

There is but one compound - $\epsilon\pi\iota\kappa\lambda\upsilon\omega$ - which

occurs twice, once with an acc. αἶνον (Ψ 652),
and once with a genitive ἀγγελιάων (ε 150).

The former is found in the passage which describes
the awarding of prizes in the games after Pe-
troclus' death. Achilles gives Nestor in-
struments and receives a long address attentively
(ὅππ-). Both the cup and the speech are tokens
of actions accepted. But the other example be-
types heard from Hermes the hard command
of Zeus to give up Polydorus. This word makes
her shudder and she must think of that in
detail; they ring in her ears. Hence the phrase,
hence the genitive. ἀγγελία is contrasted with
ἀγγελία, cited above in the passage just as
μῦθος with μῦθος.

The sphere of αἶνος is much nar-
rower than that of ἀκοῖω. It is confined
to actual hearing. Hence the absence of in-
direct discourse in every form - infinitive, etc.

participle. The personal objects are pronouns, and the thing-objects are, with the exception of ὁτιπρὸς, under the category 'speech.' There are no derivatives and but one compound. It is a high word used in prayer, with respect to the speech of gods and men, and for requests for attention by the speaker before a company.

ἀλῶ.

The position of the person is lacking, except when a present participle is added defining the sound: Δ 139, Λ 463.

When things are objects, the case used is almost always the position:

Λ 532: πλῆγῃς

Ο 275: ἑλπίδι

Π 508: ὁ θυγῇς

Ψ 199: ἀσάων

ι 401: ποῖς

§ 266: 30 ῥs

§ 435: 20 ῥs

ω 48: ἀγγελίης

The only examples of the acc. are K 532 (κτύπον), and Σ 222 (ὄπω). In C 252 (φίλον ἄιον ἤτορ), the verb is either absolute (= 'I felt it in my heart'), or to be equated with ἔγχε, just as ἀέσω (Π 401, T 403, and translated 'I breathed out my life.'

A discussion of this much debated passage is not possible, for the verb does certainly not mean 'hear'.

With ἀέω the cases are rather clearly differentiated. Both accusatives are sudden, momentary sounds; the genitives are ongoing continuous sounds. νεύπειν is the first note of distant humming which strikes the ear of Hektor (cf. ἄγχι νεύπει φάος εἰλλει, v. 535), and though it lasts, is for him gone at once, for his mind dwells upon another sound. Son of a man

shout which brings the hearers, both man and horse,
to a halt. In all of these instances, the purpose
of the sound is caught from a single note; the ef-
fect is immediate and revolutionary. A foe is the
hearer. The positions are processes. Time elapses be-
tween the hearing of the first tones and the change
of attitude on the part of the listener. $\gamma\alpha\gamma\gamma\gamma\gamma$
and $\gamma\alpha\gamma\gamma$ (all 3 examples) represent a calling for
help from those in agony. $\alpha\pi\alpha\omega\tau$ in each oc-
currence is the faint prayer of a great hero
(Nestor, Achilles) in trouble. In all three ex-
amples the appeal is made in words and to
heeding friends. $\epsilon\gamma\gamma\epsilon\lambda\acute{\iota}\gamma\epsilon$ (Cod. Ven. $\epsilon\gamma\gamma\epsilon\lambda\acute{\iota}\omega\varsigma$)
is the tidings of Achilles' death heard by his
mother Thetis from the sea. So with $\epsilon\pi\alpha\alpha\tau$ he
was $\epsilon\gamma\gamma\epsilon\lambda\acute{\iota}\omega\varsigma$ was to be heard of and was
heard by a goddess, whereas $\epsilon\iota\tau'$ $\epsilon\gamma\gamma\epsilon\lambda\acute{\iota}\gamma\epsilon$
occurs 3 times with $\kappa\lambda\acute{\upsilon}\omega$ of some imagined
tidings whose reception is credited with

a familiar situation. 38. In the gen. is used one
leaf with omicron. (With the same, the verb
means 'to have things which one has heard.'

In A 532 it is usually supposed that ἀνός
harks back to the primitive meaning of ἀνός
'to see' and signifies 'perceiving,' 'feeling.' So the
scholium here (as on O 252) defines by ἐπαίσθη-
σις. But it is to be observed that it was a
'whistling' ship (see on K 189), and that, as
Leaf (on the passage) says, 'may be more than
a mere epith. ornans, and mean that the
very sound of the descending lash is enough for
the light-spirited horses.' If so, ἀνός, in
giving the signification 'perceiving' by '11, does
the verb considerably more than 'to see' - 'to see that
all are now giving me the wink!'

The verb does not occur as much as the com-
pound examples: K 160, O 120, O 245, Φ 316, Ψ 410, ω 295,
K 118, σ 11, ω 415

No compound occurs unless in K 189, but ἐπί had better be taken with ἐόντων.

100

The only other construction is that of the thing word.
Except in 2, 3 and 4, where there is the object of the construction.

As all the accusatives in this list occur in the east
the following suggests a better end of the

This same sound is expressed by $\sigma^{\pi}(h) \approx 5,67$, and as $\phi\epsilon\upsilon\eta\iota\nu$
 $\epsilon\omicron\chi\iota\kappa\alpha\nu\omicron\nu$ $\epsilon^{\lambda}\epsilon\epsilon\upsilon\eta\iota\nu$ appears in 5,284 of a child's joyful cry
 heard by her sisters, it is evident that the difference

between the two eyes is distinct and that the particles rest
from which each one approaches & crosses the middle of the
observed from the angles.

2, 12 and 14. The rest is similar.

Long grounds.

10, 11, 12, 13, 14

See vol. 5, 125 (p. 125) of the abstract now in
out after the paper to the north - a fallen sample to the north.
The next expression is the same.

10, 11, 12, 13, 14

Abstract 4, 111. This has been the action of —
the — and the rest of the day by — and the rest of the
small amount of —.

10, 11, 12, 13, 14

2, 12 and 14. The rest is similar.

10, 11, 12, 13, 14

Abstract 4, 111.

10, 11, 12, 13, 14

Abstract 4, 111. This has been the action of —

prayer, the person heard is put in the genitive as usual;
 viz. 2, 133. 2, 324. 3, 298 (tho' Ebeling in his Lexicon pre-
 fers to call τοῦ a gen. rei) and 5, 39 (tho' 1295 may refer
 to φωνή). In 5, 289 ἀκούσαντος is added to the pronominal
 object understood.

The only other rare construction is apposition - as in
 describing the clothing - marriage of Jesus to the father of
 Lazarus with regard to the latter's father. It is found with
 great freedom, as in the other instances where the position
 of the word is found.

in 7, 72 and 8, 9 the verb is used absolutely.

The

Transp. used 2, 210.

Absolute 5, 45.

Epiph. Novae.

ἀκούω.

In 11, ἀκούω γινώσκω ἀνδρὸς εὐερχομένου καὶ .. ἀνδρὸς
 ἰσχυροῦ. The participle is omitted and ἀνδρὸς is put in
 the case in which the ἰσχυρὸς takes the place of it. It is

κλ. 11.

κλύθε is absolute in 6, 1; and in 12 the cuneiform authors
who proposed the passage for the same difficulty. Vol. 19, 1
- 1900. p. 15 ed. Westermann, and Suidas s.v. Ὀρχος
have κλύθε μοι εὐχομένω.

Harold

ἀκκ

See first Harold. Vol. 19, 1

acc ni occurs in 4 passages; Theog. 665 (μῦθος);
Theog. 701 (ὄοον); O. et S. 721 (μετ' ὅσον se. κακόν); frag.
111; The genitive in O. et S. 213 (δίκης).

If the first μῦθος wavered between two cases, it would
be fixed in the accusative by ἐπὶνεον also present. The
second μῦθος in the sentence εἰς δὲ δίκην δικάσας, πρὶν ἂν ἀμφοῖν
ἀποβῇ, is regarded as a factor in the action which the
subject performs. It is not a mere thing, but a thing
of being, not a thing of being, but a thing of being.
It is a thing of being, not a thing of being, but a thing of being.
It is a thing of being, not a thing of being, but a thing of being.
It is a thing of being, not a thing of being, but a thing of being.
It is a thing of being, not a thing of being, but a thing of being.

attention. Here is the first example of καὶ οὐκ ἔτι used
as the passive of καὶ οὐκ ἔτι (πικρ). In Theog. 701 the writer
speaks of summary of results, acquisitions, contrasts, not
a mere in place.

In distinct contrast to these accusatives is the genitive ἑκείνου
which the writer clearly should be preserved, just as
with εἰδέναι also in O. et S. 275. The speaker asks for an-
swer and the present infinitive is used instead of
change the idea of inference.

Observed Theog. 112.

— found.

But in the passage just cited we accept the transla-
tion of Scheer — θαυμάζω ἑκείνου — there is but one com-
pound — θαυμάζω which takes a gen. rei in O. et S. 275
(as noticed above) and an acc. rei in O. et S. 448
(as noticed above). The compound is not a verb but
an adverbial participle.

— found.

Gen. pers. heard (pray) Theog. 544 (κίκελντε, μεν)

Det. pers. whose prayer is granted, they are of the same
φίλη μάλα μεν κλύον ἔδ' ἐπίθοντο. I was very much
impressed especially in Homer, but the poet is
always played amongst us, and in I did not
understand the whole of the Homeric
Hymns. I am sure that we are complying with the
text, as we arrange them; whereas in the Theog.
and other poets, since the prayer of the gods
is granted, it is a prayer.

Like the air-ship of 1767 - as a ship of the
air.

2. O. I. D. 2 and 2.2.2. The work has no sense

and

which. O. I. D. 2.

Lyric poetry.

Many of the qualities of the material in the
Lyric poets, individual treatment will be given only
the poem, the poem and the poem.

Hesiod

(Hesiod)

With $\lambda\kappa\alpha\iota\varsigma$ The person heard is gen. in 11235 ($\epsilon\gamma\kappa\epsilon\upsilon$) and dative twice in prayers, v. 4 ($\gamma\epsilon\omicron\varsigma$) and v. 13 ($\epsilon\upsilon\chi\omicron\mu\epsilon\omicron\varsigma\iota\gamma\epsilon\omicron\varsigma$); tho' in the former the mss are divided, AO having the dative, the rest the genitive. For 975 see below

The thing heard is acc. in 531 ($\alpha\upsilon\lambda\omega\iota\nu \dots \delta\eta\omicron\upsilon\delta$) and 1198 ($\epsilon\pi\omicron\upsilon\delta\omicron\varsigma \phi\omega\nu\eta\gamma\epsilon\iota$); but gen. in 975 ($\iota\sigma\pi\gamma\varsigma$).

The second of these is exactly parallel with Herodotus 2. 1148; i.e. The bird's cry is a weather sign suddenly found. It is also used to differentiate itself from the trumpet to constitute $\delta\eta\omicron\upsilon\delta$ as a cognate acc. with $\epsilon\lambda\epsilon\gamma\gamma\epsilon\iota\omicron\varsigma$. Still, $\epsilon\lambda\epsilon\gamma\gamma\epsilon\iota\omicron\varsigma$ $\delta\eta\omicron\upsilon\delta$ gives the sense of the meaning of the phrase and the soft tone always cheers the heart. In the other example, the lyre is a marker of music, and hence put on the footing of a person, may be seen from the combination with the personal genitive $\epsilon\lambda\epsilon\gamma\gamma\epsilon\iota\omicron\varsigma$. Though the voice may get the tone of an instrument, but not the

instrument. It is put with the eye as with

ἰκνῶν.

ἰκνῶν is the same word in different cases, ἰκνῶν in 1321 and ἰκνῶν in 1366. The former however indicates the eye, while with the latter the personal name is given; hence the being a recipient.

ἰκνῶν.

ἰκνῶν

The personal genitive is found in O. 8, 81; P. 4, 135; M. 2, 14; and in fr. 32, 2 the present ppl. is added (ἐκτεκνυμένων). Ἰκνῶν (daughter of Hermes) in the first example is the only one to be added. The third passage has caused much perplexity. In this ode inscribed to the Athenian Demodocus, it is predicted that he will win in the Athenian and Spartan games, because among the various athletes with which he had come in contact could run in the battle; e.g. ἐν Τροίᾳ μὲν ἔκ-

τεκνῶν ἄνθρωπος ἀκούσας,

according to the sch.

The sch. say. ἦν ἰκνῶν τῷ πρῶτῳ.

described in the seventh book of The Iliad. The appearance of the Greek is a silent call upon all the powers of the Trojan — the call of a still small voice which he puts out to them. Therefore in English I prefer to say 'to have a close call', i.e. escape danger narrowly, and 'you shall get the best of us' for 'you shall win'. This I think will read right as it is more than the Shakespearean beautiful figure in 90. 10.

"And as he pleaded he curved steel away,
Back to the sword of Caesar followed it,
— a rushing out of course — he was shot
Of Brutus so unkindly knocked, or us".

In P. 912 we have an instance of the perfect passive subject in the accusative case, like 'Αἰρεῖσθαι of γ 193

For the perfect active you are in German with the double accusative.

In treating the passages where a thing is the object, there is textual difficulty. But O. G. 56

and finished up the same in the afternoon and evening
and then went to bed.

ψευδῶν ἄγνωστον), J. 4, 13 (λόγος ἐσθλόν) fr. 125, 3 (ψαλμῶν
πακτίδος), fr. 178 (νόμῶν κέλευσον) contain certain accusatives
appellatives (prophetic voice). The first is an epithet and the
laudation in the second are spokes of an axle received.
The latter is parallel with Hesiod O et D 721 (κακόν). The
round of the pectus is utilized; when heard it leads
to the invention of the barbiton. The character of the fourth
cannot be determined, because the text is
lacking. In P. 1, 2 is a certain γενεὶ τῆς (-φόρμυγος)
but it is a clear personification as the address shows —
'Oh golden lyre, whereon the steps of dancers attend'.

In J. 6, 43 and P. 5, 101, it is doubtful whether the
genitive is to be read, because some
of the first declension, as both of these are, differ in
these two cases only as to accent. The MSS give for
the former ἔμῳ ... ἄρῳ, but in the present text
τῶν ἔμῳν εὐχῶν, the editors generally from Mommsen
down have read the γενεῖ ἔμῳν ... ἄρῳ. It will be re-
membered that in all these occurrences of the ...

the genitive is employed. The passage in which the latter example occurs is difficult at more than one point, and both the gen. and the acc. find support in the MSS and scholars' editions. This is the first time therefore that a participle has been added to the object when that is a thing, unless one wishes to except $\delta\gamma\gamma\acute{o}\varsigma \iota\acute{o}\sigma\tau\omicron\varsigma$ Ep. Hom. II. The participle is preferred in the accusative only once, H 129, and then the perception was immediate, the hearing intellectual. When the participle has been attached to a pers., the perception has been usually immediate, tho' mediate in a few Homeric passages. In such a setting one example must be left.

In H. II, 32 and P. I, 199 are found the first examples of the form $\epsilon\tilde{\iota}\delta\omicron\upsilon\sigma\alpha\iota$ used in the sense of $\epsilon\tilde{\iota}\delta\omicron\upsilon\sigma\alpha\iota$.

In H. II, 4, 77 occurs the acc + inf.

In the remaining passages the verb is used absolutely, O. 6, 52 P. 6, 1 H 7, 2. In P. I, 26 where the MSS vary between $\epsilon\tilde{\iota}\delta\omicron\upsilon\sigma\alpha\iota$ and $\epsilon\tilde{\iota}\delta\omicron\upsilon\sigma\alpha\iota$.

and an absolute use of 'koo's with a gen. absolute lacking a subject. See Prof. Silverstein's n.s. on the passage.

Expend.

In J. 7, 31, a much amended passage possibly the best we can do is to take $\delta\sigma\phi\alpha\iota\tau\upsilon\varsigma$ $\epsilon\tau\alpha\delta\iota\kappa\alpha\upsilon\sigma\alpha\upsilon$ of lesser codices for $\eta\kappa\alpha\upsilon\sigma\alpha\upsilon$ of the better in order to avoid the molasses for the chonimbos. See Schroeder's note for other examples of the corruption in comparison with the text of the best. As to the case, solemn attention is evidently the attitude toward an arch. One does not handle them smartly in reports for their meaning is dark and every word is pondered.

In D. 14, 15 it seems necessary with many editors to recognize a verb ἐπύκκοατε (from ἐπύκκοειν) for the ἐπύκκοον of the codd. It does not govern a case.

ἸἸΑΚΩΩ

ὑπακούω takes dat. rei in O. 3, 24 τούτων ἔδοξεν γυνὸς αὐτῇ
αὐτὴς δ' ἑαίς ὑπακούει αὐτῇς ἀπὸ τοῦ ἰδίου πρ. 1. 1. 1.

is evident. With the Homeric meaning of the verb applied,
'The garden unprotected by trees must give heed daily to the
will of the sun's rays' is about as good.

1870.

The only construction is acc. rei; P. 1, 90 (ἀκούων ἀδιδόν)
P. 4, 58 (πυκινὰν μητίαν), fr. 78 (ἐγχείων προσέειπον). The first
is a cognate accusative, and, as Prof. Gildersleeve notes, 'a
good explanation of the idiom εἰ ἀκούειν'. It is clear then
that λόγον ἐσλόν of P. 4, 13 and Hesiod's κηκόν Od. 8 721
which express the same idea, are looked upon as an ἀκοή,
an inner object. Like all other accusations those in the
other two examples are words of result, of summary. A
little time of reflection by the hearer follows the utterance
or of reflection by the speaker who is about to ask
for a hearing precedes the utterance, after which, however
a speaker may say, 'The utterance means thus & so;
reduced to one word it is this — πυκινὰν μητίαν, ἐγχείων
προσέειπον. Let us take some expression of the under-
standing, not expressions of the fact of it.

In O. 14, 5 and P. 4, 13 the neck is absolute.

215

Am. pers. + pr. ppl. 2, 81 actual description.

Acc. rei : P. 1, 14 (Βοῶν Περιδων) 9. 5, 25 (κλέος . Her-
mann's emendation of ἀίεε to ἀίεε seems certain). When besets
they frightened during the sound of the Perides' it is not
attention to a process, but the handling of an entity; and
the frame of Pelous is a fact received.

In P. 12, 10 occurs an instance — the only certain one
thus far — of acc. rei + pr. ppl τὸν ὀφθαλμὸν ... ἐπεὶ λυτῆς-
τος, ^{little}λυτῆς would denote, according to some scholars,
death-lament which she heard poured forth when Perseus
was rescued. It is the lament of the inventor who gave
in the world poured forth instead for the invention
of such things.

Sept. 21 - 1901

— from 2.

Sept. 25, 1881 - Discharge allowed by Sturgeon
the court & that of a copy sent to the court.

... in the half the words in common with the
 codex FEPM — The earlier scholars, as Boeckh, Mommsen,
 Hartung, kept ἐπαύω of EPM, translating 'lauschen
 dem Frühlingssproß'. But as this gives a plural verb to a neuter
 plural noun, it seems likely from the ἐπαύω of cd. F
 that the reading of Koenen (Rh.M. 23, 148), followed by
 recent editors such as Christ, Smyth (Greek Poets) and
 Schroeder, is the true one; viz., ἐπ' αὐτ' ... ἐπαύω ἐπαύω
 ἐπ' αὐτὰ νεύω. Burgk, who puts a colon after ἐπ'
 and writes ἐπαύω sc. ἀνέμοι lays to this reading the ob-
 jection that 'ver non adducit flores, sed educit'.

Βασχλίδες.

ἄκωω

This verb occurs but once, & then absolutely, 16, 53.

κλύω.

Sen. pers. + pr. ppl. — actual perception — 10, 106 (τοῦ
 ὠχόμενον).

Acc. pers. + pr. ppl. — intellectual perception — 12, 133
 ἐπεὶ κλύον (ἐπέκλυον Koenen) ... ἸΑχελιδέα μέγαντα.

part of time the evening we go to school the
next day. But in the morning we will
say be happy together here.

Agave parvifolia

5156-5

[illegible]

September 18. In the morning - and the day was very

The thing that - a very nice collection of it.

Simonides *Amorg.* 7, 13 (πείρα). *PseudoPhocyl.* 57 (μῦθος).

Eucunia 22 (70) : *Pratinas* 1, 17 (Χορδαί). None of

... except the last; for $\tau\alpha'$, $\tau\sigma'$, $\tau\mu$ and
... and the present in
... - Has. frag. 100 - originally.

causes: it is to be construed as after a verb of sight. Seeing
the dance and hearing the music are blended into hearing
the music. See on this passage the note of Smyth (G.M.P.).

especially κτύπον δ' εδοῦκα Arch Sept. 103.

Absolute: Xenophanes 13 (Hiller); Archilochos 69 (tho' the text is uncertain), ibid 79, 2. Cercidas 4, 1.

~~Imperfect~~

ἐπακούει

Im. pers + pres. ppl - actual perception - fr adesp. 140, 3:
εὐχομένων ἐπακούσατε).

Im. rei: Anacreon 2, 8: οὐδ' εὐμένης ἔλθ' ἡμῶν,
κεχαρισμένης δ' εὐχῶνς ἐπακούειν. Just as usual the pe-
titioner asks the god to give ear, to attend.

ἐπακούειν

Im. pers + pres. ppl - actual perception - suppl. in
"ἄκουσον ἄκουσον φωνῆς ἀνθρώπων καὶ βοῶντος ἑνὸς ἀνθρώπου"
(Anacreon 107). Words which the poet intends to
have uttered must be, but perhaps we need not be
too sure of the meaning of the utterance. It is
not a call. It is a request for a response of
some kind.

Im. pers + pres. ppl - actual perception - suppl. in

101, 2 αἰ (= Hecuba turned into a dog by the Turies) | γναθρῶν
ἐκ πολλῶν φευγομένης ὑπακούει μὲν Ἰδὰ | Τένεδοις τε etc.
The same subject agreement in person
as about the perfectly parallel one in II 531. Reiske
would φευγομένης, ὑπακούει, and Ἰδὰ
would consider αἰ a gen. (see p 65ff. above). Possibly
the echo is referred to in ὑπακούει.

κλυῶ.

All 5 examples of the personal object consist of
the sing. first pers. pronoun. In Solon 13, 2 Crates 1, 2
Xippides 6 and fr. adesp. 82A the case is dat. (ἐχόμενῃ
being added to the first two), but in Euripion 76 the
genitive is used - κλυθὶ μου γέροντος. These are
prayers with κλυθὶ or κλυτε, the examples from Solon
and Crates being similar.

There are also examples where the thing is the object.
In fr. adesp. 82A the thing is supplied by the
context - κλυθὶ μου γέροντος. In Euripion 76
the thing is supplied by the context.

Anaphora

ἀκούω.

Imper. pres. 2nd ἀκούω is the pres. imper. and neither of them is certain — Sept. 38 καὶ τῶνδ' (sc. σκοπῶν) ἀκούσας αὖτε μὲν λαβὼν δόλῳ, Agam. 958 ἀκούεν σοῦ κατέτραπεμαι τάδε. The gen. in both may be oblique. Otherwise translate ἀκούεν in the latter by 'they'.

The 3rd gen. pres. ἀκούει — Imper. pres. 3rd — is found with the acc. rei: viz., P.V. 1055 Sept. 711, 984 (if the vulgate be kept against the many emendations, the two first are very indistinct the last. Here we should add Sept. 948 σαφῆ δ' ἀκούεις ἐξ ἐλευθεροστόμου | γλώσσας, the tongue standing for the person. In Agam 325 and 352 the genitives are not clearly indicated.

acc. rei.

P.V. 273: τὰς προσερχάσας τύχας

(sc. ἀκούει)

Συμφ. 101 : σαφῇ ἐξ ἐλευθεροστόμου γλώσσης

" 900 : ἀπαρχαίοντα

ἀρσεν. 218 : λόγους τούτους

" 413 : ο φλογαίς

" 472 : πιστά σου ιακωβίαια

" 457 : πενυκτηρεφέες

" 480 : τασαυταί

" 245 : ια αἰλλοί

" 254 : αὐτα

" 1400 : τῶδε

" 431 : τήνδ' ὀρκίων ἐμῶν θέμιν

Χροστ. 450 : σασαυταί

" 57 : κτισίοντα

" 135 : τασαυτ(α)

ἄρσεν. 206 : ὕμνοι τόνδε δέσμιον σέθεν

" 159 : αὐδαί

" 64 : ταυτ(α)

" 909 : τὰ δ(ε)

Ἰσχυρ. 32 : ἀνδροδαίκτον ἐγὼ κοπον - ἀνδρ. περ. 1250

Thes. 293 : τὰς ἐμὰς εἰς τοὺς ἀνθρώπους.

The few fragments containing the genuine may be set down before making the abstract of the words - the first class they are:

Sept. 196 ἀρχῆς τῆς ἐμῆς

" 261 ἡμετέρας φρονήσεως

" 267 κἀμῶν εὐχέλων

Sept. 910 τῶν ἐμῶν λόγων

Legem 296 λείπει

Choezph. 500 τῆς θεᾶς · λαοσθένος (βοῆς)

Sept. 279 ἡμετέρας

(1) The sentences the same with the division may be

1. Sounds : κτύπον (2) ὄτοβοι, ὄη· φθογχαί· 2. Statements (α) λόγους (3) · βουλεύματ' ἐπη· τῆς, μῦθοι, λόγον, στροφάς, ἔπος, τεκμήρια, ὀρκίων θέμεν,

ὑμνον, εἰς τοὺς ἀνθρώπους. (β) τὰ λοιπὰ, τοσαῦτα (2) · σαφῆ (3) if it be not an adverb, τε νυκτηρέας, τοσαῦτα (2), τὰ ἄλλα, τεῦτα (2) τῶν ἡμετέρας φρονήσεως

3. Facts : τύχας, πόνοισι, πῆμα, πῆμα (3), θεωρεῖται.

τέρμα and ἰέρμερα (2), ἰὲ πρᾶχθοντα, κούριον.

As to the genitive, the first one may really be just like the genitive. For ἑμῶν is only a periphrasis for ἐμοῦ 'me', and the verb means 'say'. The others are either 1. words of speech, φωνήματα, λόγων, λεγῶν, ὡν. 2. words of speech, εὐχμάτων, λόγων, λεγῶν, ὡν.

No 3. of the acc. is peculiar to itself, and in 1. & 2. where it divides ground with the genitive, it far outnumbers that case. Now it is evident that if 1. of the two cases be put side by side, φωνήματα contrasts with κτύπος and ὡς, which latter stands opposed to ὡς and φωνήματα.

3. is a last effort for which the feminine keeps a hearing.

ὡς is a plaint of supplicants which if one heard, he would think he heard a nightingale's voice (δοξάσει τις ἀκούειν ὡς ... ἀνδρός).

φθόγγος is the cry of victor or vanquished which one distinguishes (εἰς) ... ἀκούειν).

In the first there is passive attention with γαίη

in comparison with the sound which occurs in the other two
the verb 'probably' means 'about' 'just' 'about' 'up' a
range of two sounds at a comparison with the
mind forming judgment. In reality it is not
a moment of hearing a whole line continuous up
but the moment of unbroken hearing, the moment of
thought of thought after hearing.

As to the other set of opposites - 201 100 (2000
See 1000) - The Chinese say they have the matter of shells
yes, "we have in this" (K'iao 2000) and in
202 (K'iao 2000) referring to the same name
say they are frightened when they heard the sound. In Chapt.
602, Master discusses at the gate and calls out the sound
K'iao 2000 (K'iao 2000).

In Chapt 100 the Chinese say K'iao 2000 2000 2000
K'iao 2000. The Chinese say the matter of shells and
shells that the sound is - it, and the sound
and the sound is - it, and the sound
the sound is - it, and the sound is - it.

receive the knock, which we might call a sort of ticket
of admission. The accusative therefore in all these
cases is flexible. But the knocking of hands is
not a rap, a pinch, a picturesque like the clack of tongue
or rap on the rap at a door. It is a prolonged sound,
and the chorus' words express only their attention and
not any judgment or disapproval of it.

There are but 4 gestures left for consideration
and these are kinds of the accusative - again not
in the same sense.

In Eur. 679: ἤκουσαθ' ὦν ἤκούσατ(ε) occurs the
first example thus far - the striking of a note
positive - as seen after a sort of leaving. Now this is
from the acc. It seems to me that the example
here is chosen to show the accusative to be conveyed it
will have to be learned from the cases themselves.

Of the three remaining gestures, two are words
for 'gaze' and that in the plural 'gaze' is
the word of the chorus in fact - the chorus

The verb in all these passages means 'give heed to', the object is a process which keeps the hearer in suspense. But the action of attention is altogether waiting for the occurrence. There are taken for good & ill, by far-fare or by accident and of the person from whom the statement is heard he is not expected to produce a still felt to be proper.

See e.g. *Enchiridion*, an old grammarian (Cicero's *Enchiridion*, p. 372 l. 8) says the acc. here takes the place of a genitive. The latter is the more nearly always employed as will be seen later. There is no contrast to judge from.

The remaining occurrences of the verb are without a case construction. The acc. suff. *longi* (Pers. 565 Sup 284). P.V. 448, 630 Sept. 202, 246, 581, 667, Pers. 211, 361. Sup. 436. Ch. 5, 459, 588, 657, 848, 970 (corrupt *jennage*). Eun. 114, 190, 629, 577. *Thy*

Abolitive. Clasp 120

Abolitive

See rei: Eum. 397 πρόσθεν ἐξήκασθα κληδόνος (Bochy.
others, catching from after the sound of a voice, after &
& the act is instantaneous. The sound is implied.

Abolitive

Abolitive. Eum. 118

ἀνυκαστέω

See rei (τὴν πικρὸς λόγῳ) P.V. 40. It is just the
negative of 'give heed to' and has therefore appeared
only with a personal object.

Abolitive

San pers. heard. P.V. 313, 589, 824 Sept 171 Pers. 638,

Sup. 347 Ch. 139.

The pres. ppl. (χασόμενος) is added to the object in
Sup. 631 Actual perception is expressed.

The acc. + ppl. of immediate perception as usual
occurs in P.V. 977 Sept 837.

The abl. gen. pers. is found P.V. 475 Sept 575

(not certainly) and Sup 923. With the two first the acc. rei is also present.

ἐξ is twice used with the all-gen. pers., the acc. rei being added only, Pers. 757 Agam. 348

ἀπὸ γλώσσῃς + acc. rei in Agam. 814 may be considered as all-gen. pers. just as ἐξ γλώσσῃς with ἀκούω (Sup 948).

Det. pers. (acc.) - known once in a page. Ch. 10
The genitive of this person is found four times once in a page and it also in the same page - what the latter is found (187)

The gen. is common but for times

Sup. 718 (ἀλλὰς ἰουδαίῃς)

Ag. 1064 (κακῶν φρενῶν)

Ch. 463 (εὐχμάτων)

Ch. 476 (καταχῆς)

as against 21 accus.

times.

P.V. 124 κινάθισμα

476 : τὰ λοιπὰ + gen. pers.

787 : βθέγχε " κρ θύου

Pr. 1881-1882

1871

$$= \frac{1}{2} \pi \frac{d}{dy}$$

194 : βοήν σάλευγος ; but κλύων for μέτων of

50. μεγάλα + gen pers probably

5: Acid's

21
αχος

2
λογους

κακῶν ὕψα ... τάδε λαόχῃ 16 Πέριος καὶ διγὰ κωκύματα

ποταμὸν Βορρὸν

το $\pi \alpha \nu$ $\alpha \lambda \gamma \sigma$

782. τοιαῦτα οὐκ ἔστιν + ἔξ with gen. pers.

$$C_1 \sqrt{1-x^2} = \frac{1}{x}$$

Cygnus *Totipotens*

1000

(1) $\frac{1}{\sqrt{2}}$

for the most part, the, with the exception of
which is, as (the $\pi\chi\alpha\lambda\alpha\gamma\alpha\mu\alpha\tau\alpha$), is not
less confined to immediate physical phenomena.

Of the sound words, the first is another instance
of the speech of the chorus and relating to the
dead. The sound is the same word as found in
Sept 100 and 203, already noticed under $\alpha\kappa\alpha\iota\omega$, ~~and~~
of which the chorus said (v. 103) $\kappa\iota\upsilon\iota\omega\nu\ \delta\epsilon\delta\omicron\pi\kappa\alpha$. The
third is a trumpet-signal. The second ($\tau\omicron\iota\upsilon$) belongs
to a breeze, the very same word which
occurs in the text, just as in the case of $\phi\lambda\iota\gamma\mu\iota$ and
 $\pi\iota\kappa\omicron\tau\omicron\upsilon$. The common characteristic of these sounds is
their explosiveness. That is to say, the first word
carries all these significant and plastic values and
is actually effective to arouse the mind. The notion
of attention is not to be fore.

Of such words as are found in the text, enough
has been said in the treatment of the chorus, but it
must be confessed that the context shows no difference

of the first was chief - butting her with her wings
when the rest of the choir is composed of the notes of
the nightingale. This sound is the voice of all the
collected of these young. Some just leaving the nest and
bringing upon the "transformation" - not that the bird is
explains is as present. To put is indistinct.

End

In Aug. 1899 I was in the field, the day was clear
and the birds were of great abundance.

ἡκούω.

ἡκούω.

Person heard is in the accusative. See on Phil. 549. A distinct ἡκούω

928 ἡκούω ἡκούω ἡκούω ἡκούω ἡκούω ἡκούω ἡκούω ἡκούω ἡκούω ἡκούω

ἡκούω ἡκούω ἡκούω ἡκούω ἡκούω ἡκούω ἡκούω ἡκούω ἡκούω ἡκούω

ἡκούω ἡκούω ἡκούω ἡκούω ἡκούω ἡκούω ἡκούω ἡκούω ἡκούω ἡκούω

This is quite different from Phil. 549 ἡκούω τοὺς ναύτας ἑπὶ πλοῖς πλοῖς ἐπὶ πλοῖς
ναύτας τοῖς πλοῖς in which not the sailors are heard, but a fact about them.

Compare the Homeric ἡκούω --- ἡκούω --- ὅτι κεν εἴπω in which a non-stia-
-ial character was above claimed for ἡκούω (See p. 71). See further under the

ἡκούω section under ἡκούω.

What appears to be certain cases of the acc. gen. pers. occur in a number
of passages; viz. Elec. 926, O.R. 43, 547, 729, 841; O.C. 551, 1352 — in all of which the
acc. of the thing heard is also expressed — O.C. 33, Trach. 431, in which the thing
heard is put in a clause. See O.R. 7, 75. the whence clause is spelled out with παρά +
gen. accompanied by the acc. of the thing heard. As to Gen of Aj. 16. it is most
likely possessive; Similarly in O.C. 463, τὰ δ' ἐπὶ τῇ δέτε (ἡκούω) ἀκούω,
ἡκούω τε τὰς ἐπὶ τῇ δέτε ἀκούω φωνῆς ἡκούω τότε, arising from τὰς ἐπὶ
τῇ δέτε, it seems better to look upon τῇ δέτε as modifying φωνῆς, which are

Demetrius because she brought them from ἑλβή, in contrast to παιδάδα which he can
 produce on his part as given him by Apollo in earlier years. On Od. 1171 which
 Dwyer would put here see gen. rei. On Hf. 1235 and Phil. 1014 πρὸς is used with the
 — d. designating the person at whose mouth we hear a comment on himself. cf.
 πρὸς Τρώϊω of Homer L 525 (See above p. 61) which is parallel only in the use of πρὸς.
 Τὴν, Od. 227, which some, as Campbell and Dwyer, construe with ἀποδ. αὐτοῦ 'statue
 mouth's 'from whom' on the basis of ἐξ ἑσθαι τὴν, and which others, as Monte, con-
 strue with ἀπὸ τῆς 'it is from the mouth of the statue that I heard the words' in
 the latter case the latter is correct.

The following examples are from the following books:

Book 1. 1. 1. 1. 1.

1. 1. 1. 1. 1.

1. 1. 1. 1. 1.

1. 1. 1. 1. 1.

Book 2. 1. 1. 1. 1.

1. 1. 1. 1. 1.

1. 1. 1. 1. 1.

Book 7. 1. 1. 1. 1.

1. 1. 1. 1. 1.

Ο.Ρ. 1195: τὰς αἰς τουτέδ' αἰεὶς .

1196: τοῦτο + γεν. φερε .

1197: τάδε + .

1198: ποῦσ' περιέδον λόγῳ + γεν. φερε

1199: τάδε

1200: ὀρθά

" 1201: οἱ ἔργα

" 1202: τί προσήγορον

Ο.Ρ. 1116: τάδε

1203: τάδε

" 1204: τὸ πολὺ καὶ ἐνηδυνὰ λήγον ὀρθὸν ἀκουστέα .

" 1205: τάδε

" 1206: αἰς ἀνατηγνῶς ὁπρώτεον διαφθορῆς + γεν. φερε .

" 1207: τοιαῦτα + γεν. φερε .

" 1208: ποῦσ'

1209: ποῦσ'

1210: 692 τάδε

1211: ἄγνῳτα φθόγγον

1212: ποῦσ'

Isak 110: πάντα

117: τοῦτο

118: τοῦτο καὶ

119: τοῦτο καὶ τοῦτο

120: τοῦτο

121: πάντα λόγῳ

122: τοῦτο

" 1313: ἄριστα

1314: τοῦτο

3: τοῦτο

In D.C. 190 τοῦτο and τοῦτο are adverbial. In Ant. 64 τοῦτο is acc. of person.

The gen. of the thing heard is found in,

Isak 1070 λόγῳ

D.C. 418 τῶνδε

" 485 τούτων, sc. τῶν λ. τῶν.

1171 τῶνδε

" 1187 λόγῳ

Phil. 225 φωνῇ

Is. 579.3 φωνῇ

the hardness of their hearts refusing him honour. So in 1171 Odipus is the speaker in a similar situation. cf. *Isop.* 1173.

Of the remaining accusatives there is nothing new to be said except that *μιλλῶν* 1324, *O.R.* 903, *Phil.* 382, 607, 1313, the acc. word designates things which one hears about himself; (see §. 113). Incidentally it may be mentioned that the verb in such instances may take a clause or infinitive instead; e.g. *Phil.* 1174, *Ant.* 837.

The supplementary gen. participle (*ἀκούων*) is added to the word for the person heard (Greek) in *Phil.* 275.

The acc. - 668 is found in *Phil.* 614, tho' in the latter one should expect actual perception. The hearing is of course intellectual.

In *Ant.* 823 and 837 the acc. + inf. is found.

In *O.C.* 988 ἀκούω is used acc. cupia (= to be called) and followed by a predicate nominative.

Case : *Ant.* 171, 322, 340, 374, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406; *O.R.* 105, 293, 297, 726, 1170, 1204, 1386; *C.C.* 172, 190, 194, 494, 527, 554, 1175, 1288, 1607; *Ant.* 64, 1191; *Tr.* 340, 777; *Phil.* 264, 603; *Tr.* 58, 2, *Tr.* 1011.

Gen. pers. ds.

εἰσακούω.

Gen. person heard ; Ai. 789.

abl. gen. ds. - acc. ds. . Ai. 318, Elec. 38, Tr. 337, 424, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

in the second may be possessive.

Acc. rei : Ai. 318 : ἄς (= οὐρανός)

Elec. 38 : χρηστῶν

" 884 : λόγον

" 1098 : ὄρθα'

Tr. 424 : τὰτα .

Without noticing the first, third, and last examples, inasmuch as all acc. are alike where the source is indicated, both χρηστῶν and ὄρθα' are viewed only as useful things. In Tr. 337 ἄς is partitive after ἄς τε and οὐδ' ἐν an acc. of respect.

Gen. person + ppl. - Actual perception.

O.C. 1045 : φωνήαντος (sc. αὐτοῦ).

Tr. 351 : τούτου λέγοντος τάνδρος .

Acc. + ppl. - Mediate perception.

Elec. 952 : τὸν καθ' ἑαυτὸν βίω / θεύλοντα .

Absolute : O.C. 290, Ant. 9.

ἐξήκουα.

In Phil. 378 and 472 the words designating what was heard have a double regimen, so that the case with ἐξήκουω cannot be determined; and as a clause is the object in Phil. 676, only ἐξεί is left - σοῦ τὰς (i.e. reproaches) ἐξήκουσ' ὑπο. With ἀκούω the prep. πρὸς was found to be used for ὑπο here.

ἐκ ακούω.

Gen. person, O.R. 708

Acc. rei, O.R. 794: πάντα. With οἶον in C.C. 694, ἐστίν δ' οἶον ἐφ' ἧς Ἀσίας οὐκ ἐπακούω / οὐδ' ἐν τῇ μετὰ τὴν Δωριέει νάβῳ Περσέων πώποτε. Σλαστοὶ φύττειν, we feel the absence of ὅν with which Ἀσίας is a possessive genitive. The perception is intellectual. See Dim. below page 21.

Gen. rei, Phil. 1417 ἐρωῶν μίθων - a plea for attention.

ἀντακούω.

2j 1141. proleptic acc. rei.

Acc. rei, O.R. 544: ἴδω

συνεξακούω.

Acc. rei, Trach 372, πάντα.

Also the MSS read ἴδω, συνεξακούω ἀπὸ ἀνακούων ἡρώων.

The reading of the Mss., $\kappa\alpha\tau\alpha\kappa\omicron\upsilon\sigma\tau\omega\sigma\epsilon\upsilon\sigma\epsilon\iota$, was taken by some from $\epsilon\tau\alpha\kappa\omicron\upsilon\sigma\omega$, and explained as 'listen further' (Schoi. in E). But no $\epsilon\tau\alpha\kappa\omicron\upsilon\sigma\omega$ is extant; nor does it seem probable. If the traditional reading is sound, it must be referred to $\epsilon\tau\alpha\kappa\omicron\upsilon\sigma\omega$. The only authority for that word, in Greek of the classical age, is Hippocratic, who gives it with two peculiar meanings:—(1) 'to be sensitive,' to sound, as De corde, Hahn v. I. p. 488 $\tau\alpha\upsilon\tau\alpha\ \gamma\alpha\rho\ \omicron\upsilon\kappa\ \epsilon\tau\alpha\kappa\omicron\upsilon\sigma\tau\epsilon\upsilon\sigma\epsilon\upsilon\sigma\epsilon\iota\ \epsilon\alpha\iota\eta\varsigma$, or, generally, to any impression, as De art. K. I. p. 157 $\epsilon\tau\alpha\kappa\omicron\upsilon\sigma\epsilon\upsilon\sigma\epsilon\upsilon\sigma\epsilon\iota\ \pi\omicron\lambda\lambda\acute{\omega}\nu$. (2) 'To be obedient, amenable,' to curative treatment; as De artic., K III. p. 227 $\epsilon\tau\alpha\kappa\omicron\upsilon\sigma\epsilon\iota\ \tau\acute{\alpha}\ \tau\omicron\upsilon\tau\alpha\ \tau\eta\varsigma\ \epsilon\eta\tau\epsilon\iota\eta\varsigma$. — On the other hand Sophocles has $\epsilon\tau\alpha\kappa\omicron\upsilon\sigma\omega$, 'to listen', in O. T. 708, 794; C. C. 694; Ph. 1417. Stauck's correction, $\epsilon\kappa\ \tau\alpha\kappa\omicron\upsilon\sigma\tau\omega\sigma\epsilon\upsilon\sigma\epsilon\iota$, is thus highly plausible. Among recent editors who receive it are Wecklein, Bellermaire, and A. Michaelis (in his revision of Jahn's ed.). — (Jahn's ed. loc.). Whatever the compound, the same prefix $\epsilon\kappa$ is used in all the other instances.

$\acute{\alpha}\kappa\omicron\upsilon\sigma\epsilon\iota\omega$

Fr. 900. Absolute.

$\kappa\lambda\omicron\upsilon\iota$

On. known from the text. — In 572 and 573. 572-3, 573-3, 573-3. 740; Aut. 666; Fr. 414, 1115, 1244; Phil. 632, 925, 976; Frag. 82. 3; 1164.

Ubi gen. pers. non est, gen. pers. est (Phil. 1273, Phil. 1273, Phil. 1273, Phil. 1273, Phil. 1273)

Phil. 1273. In O.C. 1300 $\pi\pi\theta$ (wantow) indicates the informant. In all three, except O.R. 305 and O.C. 1300, the thing heard is also expressed. In a few instances it cannot be told whether the gen. is pure or adlatinal: Elec. 878, O.C. 412, 742, 1117; Tech. 109. In O.C. 74 - old B-MT1 has the word 'what' in the report, and AR and the Aldine have Kai'. Döderlein conjectured KAK.

In O.C. 320 where one hears reproaches, the word indicating the author of them is put in the genitive under the government of $\pi\pi\theta$; and in Elec. 524 and O.R. 429, of $\pi\pi\theta$.

In O.C. 307 and Ant. 1182 the personal gen. words stand in loose connection with the verb of hearing, $\epsilon\sigma\upsilon = \pi\epsilon\rho\iota\epsilon\sigma\upsilon$ and $\pi\alpha\iota\delta\omicron\varsigma = \pi\epsilon\rho\iota\pi\alpha\iota\delta\omicron\varsigma$. This has been found heretofore only in S 114 and possibly Pindar A. 2, 14. Cf. Elec. 317; Tr. 1122 (tho' the complex may govern here), Phil. 439 where the same sort of gen. follows verb of seeing. Schöeller's freedom in the use of this case is well known. See Campbell's *Language of Authors* p. 3. Introduction to the 2nd ed. of the *Blaydes* vol. I. and for numerous of 'barbaric and uncommon' uses see Blaydes' notes on O.C. 307 and 436.

In Phil. 1273 what it first sight would seem to be a variation of usage - an acc. personis, $(\epsilon)\pi\iota\tau\omicron\upsilon\tau\omicron\nu\ \epsilon\upsilon\lambda\omicron\gamma\epsilon\ \tau\omicron\upsilon\delta'\ \omega\pi\epsilon\rho\ \kappa\lambda\omicron\upsilon\epsilon\varsigma$ | --- | --- $\pi\eta\lambda\omicron\upsilon\kappa\epsilon$

persons are not heard, for ὡς περ = οὐκ ὡς περ ὁρῶμεθα. The object is really a thing.

A variant is ὡς ποτ. See Dim. page 210.

The Acc. of the thing heard occurs as follows:

Li. 150: ἡμεῖς --- αὐτῶν

" 151: τοῦτον --- τῶν

975: αὐδὴν --- τέκνον -- / βούνους

" 1000: αὐτῶν

" 1340: αἰσχύεσθαι λόγους, followed by ἐπὶ + gen. pers.

1329: φλάσσει

Eccl. 637: κεκρυμμένην μου βάζειν

" 681: αὐτῶν

OK. 235: πάντα + gen. pers.

340: τοιαυτὰ --- ἐπὶ

" 379: πάντα --- ἀνεῖναι + πρὸς with gen. pers.

1389: μηδὲν

Eccl. 41: τίμων τὸ ὅτι οὐκ ὁρῶμεθα

" 420: ταῦτα

" 1208: τα τοιαυτὰ

" 1250: τῶν

O.C. 1706 : τῶτα) + abl. gen. pers.

Int. 632 : τελείαν ψῆφον

" 757 : μνηδέν

" 998 : τέλξης σημεῖα τῆς ἐμῆς

" 1047 : ἐλξη τελευτῆς

Gr. 71 : πᾶν

" 294 : ἀνδρὸς εὐτυχῇ | --- πρᾶξιν τήνδε

422 : τῶτα) + abl. gen. pers.

522 : τῶτα) + abl. gen. pers.

Phil. 24 : τὰ πῆλοπα τῶν λόγων

" 53 : π. καὶ νόν

" 86 : οὗς --- τῶν λόγων

" 839 : οὐδέν

" 842 : ἐμῆς τῆς Ἡρακλείου

Int. 255 : τῶτα

The Opn. of the thing heard is found in the following passages :

Alc. 290 : τάλπηγος

Elec. 480 : ἀδυνόωσι --- | --- θρεπάτων

O.C. 1174 : λόγων

mtg. 207. 3000 --- 3000' on 2000

Phil. 688: ἀποπλάκτων ῥοθίων

The presence of a double queen made the government of K'obos uncertain in

File no. 77-27, 106 Subpoena re: [redacted] and [redacted]

Ἑκάτα καὶ τὰ ἄρτια, the neutrs are accusatives of respect.

The inaccuracies are essential if the same false classification is made
in this case. But in the four blocks containing the doctrine will be
what? But the sudden introduction of such a word is a contradiction
with the screen of the imagination and the mind. The error is in which it
appears in the nature of the sound heard this is that? - he all
the other inaccuracies that are in the text of the text; they are recognized
as things of such and such quality, character, and so. He adds the
this to his account when he hears.

In the presence of the gods, the king of the gods, and the king of the gods
 of Olympus (See under Theognis page 115). The context imputes no specific char-
 acter to Demeter and Dionysus. The passage continues, "To them, he
 reports the petition of Polyneices for a brief interview. Oedipus, replies,
 'I will not deny you, but I will not give you more than I can give.'
 Then, he tells him that he will not give him more than he can give."

does not know what that will be. It is wrong to think of the accusative as the object of the verb. οὐ λόγους = οὐ λόγοντος; cf. Θουγης page 149. Attention is the central idea. To see the difference between this and the occurrence of the same word εμπνέει 13. 300 where if the verb is translated 'breathes' the result is false. 'I demonstrate to speak to his son because of Theseus who sent him, I want to say that κλύειν λόγους, meaning 'listen that he should have my response' (not 'that he should listen to me speak') is requiring. To work the other way round.

Participial Constructions.

The participial construction is basic, as with the finite verb.

The time is always present: Λι. 1161 ἰωθουμένους; Ελε. 425 ἐξηγομένους;

Ελε. 1322 χωρόντων; Ορ. 1472 δακρυρροούντων; Αλ. 1406 ἀρωγόντων; Ορ. 1642

ὠδονόντων. There is to be found one example where a ppb. accompanies

a verb which is a time - Περ. 63: ἔλθωντες ἰδόντες...

The action is continuous as the present ppb. indicate and the time is present.

In Περ. 427 οἱ δὲ τῶν περὶ τὴν ἰατρικὴν ὁμιλοῦντες the reception is mediate ('to hear of whose death'). This construction of gen. pers. + ppb., when the hearing is not immediate and physical is also paralleled only in the Odyssey. See p. 62.

The acc. + inf. is found in Electra 293 and Phil. 261. In Phil. 681 there is a double regimen and it can be said that it is the same construction.

The idiom καὶ οὐκ occurs in Electra 524; Tr. 721; Tr. 141.3.

The acc. + inf. is found at Tr. 68.

The verb ἀκούω is found in the same construction in Electra: Electra 960; Electra 227, 566, 629, 991, 1028, 1238, 1283, 1307 OP. 84, 91, 952, 1517; OC. 141, 165, 176; Ant. 19, 691; Trach. 72, 197, 290 + 25, 611, 747 877, 1125, 1156; Phil. 922, 1239; Trag. 20.

ἀκούω.

Acc. rei: OC. 240: ἔργων | ἀκόντων ἀκούοντες αὐδᾶς.

OC. 1767: πάντα

Gen. rei: OC. 300: τῶν ἡμετέρων

Phil. 1410: τῶν ἡμετέρων | --- πῶθ' οὐκ

It is clear that the verb is practically a direct and equivalent to 'hearing'. The first construction is a metaphorical one, the second is the literal one. The idea in the second is not that the speaker is so loud that he is heard, but that he catches every sound, none escapes him. πάντα is an effect. There is nothing in the context

To indicate what the hearing should be. In the last example it must mean 'hearken', the hearer attends, just as a few verses later in 1417.

Absolute: O.G. 181

ἐπαίω.

ὥς 1263 τὴν βαρβαρὸν γὰρ ὁ λῶδ' οὐκ ἐπαίω. The verb means 'understandingly' i.e. 'get by hearing'.

Euripides

ἀκούω

Gen. pers. heard: *Med.* 74c 29, 40c 1; 75, *Elc* 67; *S. l.* 510.
S. l. 322; *Elc* 1: *Ant.* 132 *ἡ δὲ πόλις ἀκούσας*, (*ἀκούσας* is acc. of *πόλις*, as the verb means 'they heard'), 253; *Med.* 29, 1272: *ἀκούσας*, *βοῶν ἀκούσας* τέκνῳ; (where it cannot be told, whether τέκνῳ is, under the government of *βοῶν* or *ἀκούσας*); *Troa* 906; *Phoen.* 1439.

Att. gen. pers. heard from: *ἄκκ* 122 - acc. rei, *ντ* 122 - acc. 8 pp.; *Suppl.* 120 + clause: *S. l.* 305 + acc. rei, *S. l.* 31 + acc. rei, *S. l.* 63 - acc. rei, *Don* 633 + clause; *Orsch.* 533 + acc. rei. In two passages this relation is expressed with *πρὸς* - *gen.* accompanied by acc. rei; viz. *Elc* 57; *Ant.* 53.

Ἐξ ἑωῦ occurs in *Hel.* 53: *ταῖς ἀκούσας τῆμας Ἐξ ἑωῦ ἄρ',* and

S. l. 239: *ἀκούε κακῶν Ἐξ ἑωῦ κηρυγμάτων.*

Herac. 718: *Λέω Ἐξ ἑωῦ πὺν οὐκ ἀκούεται κακῶς.*

Observe that in the first is found acc. rei, in the second gen. rei. But the use of gen. rei with *ἀκούω* is not the only one in which it occurs in the literature, and it should not be recognized here. *Ἐξ ἑωῦ* modifies *κηρυγμάτων* - a construction which is foreign to *ἀκούω* - *acc. rei* and not *gen. rei*. Further, this noun has a connection with the person different from that of *πῆματα*. This

do not come out of the announcement of them, but the 'announcement' does. Cf. p 115. In the construction κακά (or κακῶς) ἀκούων the person who makes the comment is expressed once by πρὸς (Hec. 576), once by ὑπὸ (Troil. 71), once by ἐξ (Ierocl. 718, as seen above), all with the genitive.

The proleptic acc. pers. occurs indirect. 150. 211. 237. ... πρὸς τῇ τῆς (150), ἡμῶν δ' ἀκούων. ... ἀκούων, τὰς, ... ἀκούων, ... ἀκούων, and others make for a dat. of agent and ἡμῶν the object of ἀκούων, the scholiast is right in considering for an indirect object and ἡμῶν the subject of ἀκούων.

Acc. of thing heard:

Ale. 137: τίνα τύχην.

253: τὸ δ' ἐπὶ ...

708: πολλὰ κοῦ ψευδῆ κακά

787: ταῦτα

Audr. 220: λόγους --- οὐ φίλους

820: προσπόλων --- ἰσθμῶν

708: λόγους + παρὰ with gen. pers.

577: τὸ πρὸς

211. 07: ἀκούων --- ἀκούων

085:

ἐπεὶ. 122: τοιοῦτα - γεν. φερε.

13: ἴσμεν

-κε. 70: τοιάδ' --- κακά + πρὸς with gen. φερε

" 136: ἀνδρῶν --- ἀντιφύνη

κε. 337: τίνα λόγους | -εντα ἔχον

152: ἴσμεν --- πρὸς

157: φησὶς --- φησὶς

170: τοῖς --- | λόγους, τοῖς for τοῦ Hermann.

153: καὶν' --- πηρώτα + ἐξ with gen. φερε

176: τοῖς τε ὁμοῖα (Person etc. ἀντιφύνη φησὶς)

ἐπεὶ. 272: τοῖςδε --- λόγους

" 284: πάντα --- τὰδε

290: τὰδε

κε. 180: οὐκ ἔστι

" 283: τοῖςδε φιλτάτους λόγους

297: ἐσθλά

307: τὰδε

ἐπὶ. 15: τίνων λόγους --- καὶ δτέρνων κτύπος / νεκρῶν τε ὀρήνους

" 183: τοῖςδε Ἀθηναίης λόγους.

- κέρ. 500 : δέιν(α)
 " 550 : τὰ αὐτὰ
 " 560 : τῶν κακῶν κατὰ φύσιν
 " 570 : τοῦνθέν(ε)
 577 565 : αἴ(ε) + γεν. περ.
 " 578 : "
 " 580 : εἰ.
 " 582 : ἡμεῖς
 " 583 : οὓς = λόγους
 " 584 : ταῦτ(α) + γεν. περ.
 585 586 : εἰ
 " 587 : τὸ δεινὸν παρακείμενον
 " 588 : ἡμεῖς
 " 589 : ἡμεῖς
 " 590 : ἡμεῖς
 591 592 : τὸν μῦθον
 " 593 : τὸν δ'... πρὸς τὸν
 " 594 : αἰνέματα
 " 595 : ὁρᾶν

Don 633: ἀγάθ(α) + gen. pers.

" 609: τὰ κα

Med. 1405: τὰ δ'

Orest. 627: τοῦ αὐτ(α)

" 637: ἐμῶν | λόγους

" 675: τὰς

" 730: ἑλλογον τὸ λεως

" 854: λόγους

" 1558: ἐκτὴν --- βάξιν

Phes. 139: νικητέρους ἐκκλησίας

" 142: πάντα

" 300: "

" 565: τευχέων τινὰ κτύπον

Prosa. 216: φάσαι

" 394: τὰ δ' ἕκτορος

" 635: λόγους

" 923: τὰ πύλοισιν

" 1127: καινὰς τινὰς | --- συμφορὰς

Phoen. 911: θεσφάτωι ἐμῶν ὁδόν

Phoen. 1427: τὰ --- κακά

frag. 779,5: τοσαῦτα

" 781,76: ἀρχὰς δυνάμεως στεναγμάτων

" 1132,17: τοσαῦτα) --- Λοξίου μαντεύματα

The (Ph. vii) appears in the following places:

acc. 104: κραυγῆς

" 105: αὐτῆς

acc. 777: βοῆς

" 802: βοῆς

" 802: τῶν ἐνὶ τῷ στεναγμῶτι

acc. 473: χρησμάτων

" 478: τῶν δυνάμεως --- στεναγμάτων

A.C. 277: τῆς --- αὐτῆς --- ἡρώδους

acc. 902: κραυγῆς --- βοῆς.

" 902: τῶν ἐνὶ τῷ στεναγμῶτι

A.C. 520: ἀρχὰς τῶν δυνάμεως

A.C. 237: καὶ τῶν --- στεναγμάτων

" 10.2: ἀρχὰς

Orest. 1530: βονῆς

Phoc. 641: λόγων

Phoen. 1148: ἦ ἦ

" 1586: τῶνδε --- λόγων

In Bacch. 657 and Troad. 71 the word denoting the thing heard has a
finite regimen. So in Troad. 71 ἡ ἐπὶ τῷ λόγῳ τῷ ἰσχυρῶς,
the finite which some connect with ἔκτατος is causal with ἰσχυρῶς
well. See a similar instance in Xen. Mem. 4.37.

I think it is the case that down the usual finite regimen of the
accusatives and the double one of the finite we may at once look at
the passages containing causal-words. βονῆς and βονῆς occur twice
each. The context does not force a differentiation. This does not mean
that the two cases are exact equivalents in these four passages nor
that the sentences are not sufficient in themselves to suggest the
finite form to be assigned the acc. and the fin. Still it may be
said that the sentences in which the accusatives appear are made
not of eight but of repeating persons. To the nurse who tells of Per-
mion's suicidal intent the chorus replies (Arist. 820), 'Arist.

truth we hear within the cry of servants confirming your tidings.' Hearing the sound is adding a proof. In Bacch. 1085 the stillness of a grove is described by saying that 'you would not have heard the cry of beaets.' The sound is a thing which one catches or misses. A listening scene is not in either example called up. In both passages where the genitive occurs, the hearers are excited and perplexed, not knowing the significance of the sound. The memory carries it just as it rang, until it be interpreted. In Eccl. 747, the chorus exclaims, 'Hark! friends, heard ye a cry, or is it only my fancy?' Two lines later, when they are certain what it means, they say (using the acc.), οὐκ οἶδα πᾶν ἐν, φόβος κ' αἰσῶν κ' ἔλπίς. In Aesch. Ag. 351, ἡ δὲ βοὴ καὶ τὸ ἄλγος ἰσχυρὸν ἔσθ' ἔτι, where we are describing the actual occurrence from the point of view of the city, we would paraphrase the above sentence somewhat as follows: 'It is when a cry strikes the ear of Argos, listening a moment, to make certain of her ears, she is speedily aroused to the rescue whatever the need be.' The disinterested annalist, however, would speak succinctly thus: 'If Argos catch a cry for rescue, she is speedily aroused.' In my opinion the gen. brings out the former of these interpretations, the acc. the latter. The genitive is the itemized account the acc. the sum total. The voice of the former could be brought out by prolonging the sound word in pronunciation, as of one

will hear it. The experience of accretive and a primary & magisterial distinction in vocal notes. Such as the results & explanation, these instances the vocal differentiation, but, as said before, they do not themselves force us to assume a difference.

As to the other accusatives of sound-words, $\epsilon\omega\gamma\epsilon\eta\ \mu\alpha\tau\alpha$ is mentioned solely for the effect it produced or to define the time of the main action. See. 136 $\eta\ \kappa\omicron\upsilon\upsilon\alpha\tau' \ \alpha\upsilon\delta\omicron\varsigma \ \Theta\eta\eta\kappa\omicron\varsigma \ \epsilon\gamma\omega\gamma\eta\eta$; and sup. 781, 76 $\eta\ \kappa\omicron\upsilon\upsilon\alpha\tau' \ \alpha\varsigma\eta\varsigma \ \epsilon\pi\omicron\tau\omicron\upsilon\varsigma \ \sigma\tau\epsilon\gamma\mu\alpha\tau\omicron\upsilon$; contrast with 1st. 478 $\tau\omicron\upsilon\varsigma \ \tau\omicron\upsilon\varsigma \ \delta' \ \alpha\kappa\omicron\upsilon\beta\alpha\varsigma$, --- $\sigma\tau\epsilon\gamma\mu\alpha\tau\omicron\upsilon$ | $\epsilon\gamma\eta\eta$. In the former case the simple declaration, as mentioned; the latter a long passage of wailing. $\kappa\epsilon\lambda\epsilon\upsilon\tau\omicron\upsilon \ \phi\theta\epsilon\gamma\mu\alpha\tau\alpha$ is a command, a signal. In Suppl. 87 edd L Ph have $\gamma\omicron\upsilon\omega\upsilon$ but as this is coordinated with two accusatives, and as the error could easily have arisen from the preceding $\tau\omicron\upsilon\upsilon\varsigma$, Dobree is probably right in changing to $\gamma\omicron\upsilon\omega\varsigma$. But in the absence of specific character assignable to the case from the context, it may be that the gen. if retained would indicate the continuous wailing word and the accusative the intermittent or subordinate sounds. (cf. Homer p. 265 p. 3). The noise of the gates (Don 515) is looked upon only as a sign that Xuthus is coming out. It would be hard to see any difference between Elec. 747, noticed above, and 1 Phoc. 565: $\omicron\delta\iota\kappa \ \eta\ \kappa\omicron\upsilon\upsilon\alpha\varsigma \ - \ \eta \ \sigma\omicron\iota\varsigma \ \gamma\omicron\upsilon\omega\varsigma$ | the Gen. $\delta\epsilon' \ \alpha\kappa\omicron\upsilon\beta\alpha\varsigma$, --- $\tau\epsilon\gamma\mu\alpha\tau\omicron\upsilon \ \tau\omicron\upsilon\varsigma \ \alpha\kappa\omicron\upsilon\beta\alpha\varsigma$.

far as contrast is concerned. It does no good to say there is the contrast of excited women and cool-headed Odysseus; for excitement does not mean that the sound rings in the ear. In one's fight it may even assume a shape before the eyes, as Scythius, Sept. 103. But this very picturequeness of the sound (see under Scythius p.) accounts for its prevalence in the accusative, where it appears in four instances out of five thus far (counting two identical passages in Homer as one), the one gen. being coordinated with another. Soph. has just about balanced between the two cases (5th acc., 6 gen.). The acc. are all effects received.

κραυγῆς, φωνῆς, ἡχῆς are continuative sounds whose whole force lies in the continuity. So with all the genitives so far as their character can be ascertained.

Coming to the words for 'speech', we find λόγος ten times and λόγῳ three times. The line cannot be drawn in hardly any of these instances, tho' the notion of attention is not foreign to the genitive. In Andr. 726: λόγος --- οὐ φ' ἔπος ἀκούετε (cf. hymn. Hom. 3. 334) the sense would be missed if the translation were 'She will not listen to my kindly words' which would be tantamount to the genitive of inf. accus. 2. 2. 10. The meaning is, 'it will not be kindly words that she gets from me'. This same idea of reception is basic in Andr. 703 where the source is given in παρά gen. here, in Ilion 446: τοῖς δὲ '[ἐνδεύω ποθῶ] λόγος ἀκούειν τίνας ἔρει ψυχῆς πέρι; in Aesch. 554 where the

accusative being a more regular construction in such cases. The passive is a rare action.

Five Genitives are left. With the first plurals and later plurals the verb certainly means 'give heed to'; the nature of the second plurals and especially the indeterminate, tho' the fact that the verb is imperative in each instance helps to the same interpretation. 'Hear ye' is a quite different character. The change from 'hear ye' to 'hear ye' is a change from 'hear ye' to 'hear ye'. This is clearly not an instance of actual perception. But our 'hear of' is ambiguous. It may mean 'hear (the news, viz.)' or 'hear concerning'. To put it in a different way, the sentence just quoted could mean, 'Some one has announced my illness to you' or 'Some one has talked about my illness to you'. The former is exactly the sense when accusatives of the third class are used. The latter which we often bring out by stressing the 'hear' or the 'of' is illustrated in 'I have heard of your illness' as 'I have heard of your illness' *ἤκουσα τῆς νόσου σου*. While our sentence has no flexion that indicates either of these renderings, it doubtless belongs to the latter; i.e. 'you have doubtless heard something regarding my illness'. The voice form has occurred no less than four times heretofore (i.e. without the ppl.), and then of persons (cf. p. 155f.)

In Bacch. 657 and Troad. 71 the object is or may be under a double regi-

Periclitat. Ex. function.

Gen. perc. + λέγωτος, actual perception - Med. 67.

Acc. perc. + ppl. Helen. 733; H. F. 501; Hipp. 1084; Cycl. 450. The perception is, as usual, mediata, intellectual, tho' one might claim actual perception in the third case:

οὐχ' ἔλξετ' αὐτὸν, δρωῶτες; οὐκ ἀκούετε

πάσαι φρονῶσαι τόνδε προδιδέποντά μοι; But πάσαι,

whatever it goes with, clearly shows that the sense is, 'Out with him, timids: do you not hear (= have you not heard = are you not aware) that I pronounce this man an exile?' Another challenge to this rule was given above p. 121 for Sophocles Phil. 614. But in the case of a neutral or even rebellious example, it is well to remember that one may have no choice as to what he says, may be doing more, as Fontenille says. The reserve may be for effect.

The idiom κακῶς ἀκούειν is found in Alc. 726; Helen 968; Israel. 718; P. 1. 1032. And. 1017

Acc. + inf.: O. A. 757; Don 273; Troad. 222; Phoen. 703, 1325.

Absolute: Alc. 400; And. 290, 421, 1053, 1084 (2); Bacch. 474, 475, 649, 668; Hec. 237, 273, 788, 833, 1137, 217, 1283; Hec. 99, 1035, 1049; Elec. 226, 250, 682, 753; Israel. 182, 232; H. F. 1230, 1255; Suppl. 99, 428, 670, ~~849~~, 857, 915, 1051; Hipp. 576; O. A. 1009, 1146, 1374; Tr. 78, 729, 753, 811, 813; Don 589, 936, 987, 1326,

1327, 1529; Ogel. 175, 223, 441, 519; Med. 82, 316, 507; Orest. 237, 393, 565, 1131, 1181, 1297.
Phoc. 10, 34, 22, 656; Troad. 1281; Phoen. 737, 901, 919, 1070; Frag. 165.

Compounds.

εἰσακούω.

In Acc. 555 and Troad. 56, it cannot be told whether the personal gen. is relative or absolute.

In Phoen. 96 occurs Ἀγγελῶν παρὰ where the thing heard is also expressed.

For an example of acc. pers., see participial constructions.

Acc. rei: Acc. 371: τὰ δ' (ε) (doubtful; see ppl.)

Acc. 555: τὸ δ' --- ἐπὶ

Acc. 555: τὸ δ' --- ἐπὶ

4. Tr. 440: φθοῖ γὰρ

Act. 602: οὕτω λόγῳ ἀρρητῶν --- ὅπα.

Orest. 1234: καὶ μὲν λήγας

Phoen. 737: τὰ δ'

Gen. rei: I. A. 1368: τῶν ἐμῶν ἐπὶ

In Hipp. 712 the object is under double regimen.

ἐπὶ, which always occurs in the acc. is a word of summary, of totality;

ἐπὶ does not betray its nature certainly, but the plural, the imperative, and

the position of this sentence at the head of an extended idea favour attention as the central thought. — In v. 490 the codices read εἰ τις φθόγγον εἰσακούσεται / ὀνητὸν παρ' Ἰδίας, σοὶ τὰς Ἡγάρεσσιν λέγω, but Hauck, Heklein and Hilanowitz-Mosler adopt the much more probable εἰ τις φθόγγον εἰσακούσεται which more accurately expresses the thought intended. The sense is not 'I know I will find a sound' but 'if a sound reaches Iades', 'if one ear receive a sound in Iades'. So that, if the acc. in 490 is clearly accounted for as an acquired effect. — To return to the sudden, dumfounding announcement to Hippolytus of his awful unwitting deed. It is a blow. Λετὰς is spoken of as an additament to something preceding. Phaedra and Electra call on their dead fathers to help them in the pending deed. Hippolytus returns their petitions with this: εἰ τις φθόγγον παρ' Ἰδίας, σοὶ τὰς Ἡγάρεσσιν λέγω. | Ἄγε μὲν οὖν, εἰ ἔταρσεν ἴσως τέννη, i.e. take my prayers also to same effect?

Εἰσακούσεται Construction.

In Ecce 371:

τὰς εἰσακούσεται

πατρὸς λεγόντος, καὶ πατρὸς ἄλλης τινὸς

ἰοναῖα etc.

it is impossible to say how the Greek felt τὰς and πατρὸς to be governed, it is indeed he was any more certain than we. τὰς may be the object of εἰσακούσεται and πατρὸς λεγόντος a gen. abs., or πατρὸς an abl. gen. motivated by the circumstantial λεγόντος; τὰς may be under

the regimen of ἔχοντος a supplementary ppl. with εἴη.

If of Phoen. 13 & 2 f. :

ἐπὶ ἡρώδῃ --- ταῦτα

ταῦτα ἡρώδῃς (ὡς φησὶς ὁ βιολόγος); the latter verse
be genuine and assigned to the same character as the former, the scholiast's ὁ ἥτις ἡ περὶ is
correct. The ppl. is close to an adjective and shows how arbitrary is the distinction
between circumstantial and supplementary and so-called substantial participle.
With this loose genitive cf. ὁ χρωματίζων treated above p. 173.

The acc. case + εἴη is introduced in the same manner in the
--- ταῦτα. And of the same character we find the acc. to be, in H. F. 516: ὅδ' ἐστὶν
ὅν γῆς νεφθὲν ἐπὶ ἡρώδῃ; the copula εἴη being omitted just as, in Soph. O.C. 694
(See p. 155; see below p. 298 ff). There is no difference between this accusative and that
a line later, 55, ὅν γῆς νεφθὲν ἐπὶ ἡρώδῃ.

Absolute : Trac. 90; D. F. 251; Dem. 1570; Orest. 273, 1286.

ἐπακούω.

In Trac. 177: δεχρὺς ἐλπιῶ, --- ἐπακουσόμεθα | --- σέθεν, μὴ --- | --- | ἢ etc., the
gen. may be pure ('desiring to listen to thee [and learn] whether --- or' etc.) or adlatival
(('desiring to hear from thee whether --- or' etc.)).

Gen. rei : Trac. 55; μὴ ἵνα ἐπακουσόμεθα. - This must not be considered one of
the three cases with the verb ἐπακούω, but as a separate case, the genitive of the object.

means literally 'about to hear your voice'. But this looks like one of the words which appear in the third class of the accusative. That, however, $\alpha\upsilon\delta\iota\sigma\tau\epsilon\lambda\epsilon\iota$ is a condensed way of saying 'words of doom' is clear from the two following verses which give the words that the women are to hear. Of the two ideas of purpose and attention, resident in this compound, the former is evidently in the ascendant.

Absolute: $\alpha\upsilon\delta\iota\sigma\tau\epsilon\lambda\epsilon\iota$.

$\alpha\upsilon\tau\alpha\kappa\omicron\upsilon\lambda\omega$.

Gen. pers. heard: $\text{Supp. } 569$.

Abl. Gen. pers. + acc. rei: $\text{Hec. } 321$: $\tau\acute{\alpha}\delta\epsilon$.

Indic. require: $\text{Hec. } 321$.

$\alpha\upsilon\tau\alpha\kappa\omicron\upsilon\lambda\omega$.

Acc. rei: $\text{Phes. } 555$: ὁπρὸς τὸν ἄνδρα . Indeterminate.

$\epsilon\tilde{\iota}\sigma\alpha\kappa\omicron\upsilon\lambda\omega$.

Absolute: $\text{Heracl. } 677$.

$\upsilon\pi\alpha\kappa\omicron\upsilon\lambda\omega$.

Absolute: $\text{Alec. } 400$. Employed as usual in response to a call. Eumelus

once to his mother just then. ὕπακουσ' ὦ .

κλύω.

Gen. pers. heard: Hipp. 119 (τοῦ τοῦτων is a variant for τοῦτου); Cycl. 119; Med. 1391;
Orest. 436, 1576, 1577, 1668; Phoen. 602 (2); Trag. 1107. In Trag 286, "the verb means 'be
subject to'."

Ubi. gen. pers. heard from: Andr. 936, 1089 (acc. rei); Elec. 1212 (acc. rei);
Suppl. 366 (acc. rei); Hipp. 352 (acc. rei); Tr. 840; τίς κλύω of the codices is aban-
doned by most of the editors for τίς κλύει; but warrant for regarding this as a
subjunctive deliberative question with τίς ablative is gained from v. 524 f. — Don 947
(acc. rei); Med. 753 (acc. rei); Orest. 373 (acc. rei); Phoen. 449 (acc. rei).

In the following one might consider the gen. pers. to be ablative but it is most likely
possessive: Andr. 936; Elec. 1211; Heracl. 536; Suppl. 288, 1143; D.T. 1447; Medea 131.

In the following the gen. pers. comes with the verb at leasting major case is 2nd:
Elec. 1212, Andr. 1089, D.T. 1447, Tr. 840.

In Hipp 270 the personal object is under double regimen.

The gen. pers. heard from is governed by παρ + gen in Elec. 1212; Tr. 840; the
in the former the prep. phrase may be adjectival.

εἰ + gen. pers. is found in Hipp. 904. In Trag. 797 ἀλλ' ἐξ ἐμοῦ γὰρ τὰ μὲν
μαθήσθαι κλύω, both objects are under double regimen.

In Phoen. 818 and Trag 334, the person from whom one hears a report is expressed by πρὸς + gen

Acc. rei:

Alc. 86: ἰπταμένον ἢ | χειρῶν κτύπον --- | ἢ γόον

" 708: τὰ ληθές

Phil. 936: τοῖσδε ξερῶν λόγους

Isac. 216: γεοχρῶ --- κακῇ (an acc. + inf. being in apposition).

" 1271: τι

Exc. 198: ἐνότας --- τῆς δούδαίματος (correlative with a gen. rei, i. φαλασμοῦ).

" 282: τίδε

" 656: λόχε' ἐμὸν νόσηματα (mss: λοχεῖ' ἐμὸν νόσηματος).

" 752: φόβον σέμνην

" 780: ταῦτα

" 106: ἰπταμένον ἢ

" 1211: γόον

Isac. 298: γόον ὧν καὶ μακρῶν ὀδυρμάτων --- ἐρήνους

Phil. 191: πῶς τὸν δούδαί --- ἔλπον ἐλπίον (being an acc. rei)

" 100: ἰπταμένον --- ἔλπον

" 788: ὅ (= αἰνῶμα. + gen. ferat.)

1192: φάτιν τιν' οἰκοῦται

" 1447: χροῖσθ' (or χροῖσθ' α) --- καὶ λύματα.

Heracl. 536: πρῶτον λόγον

H.F. 187: τὰ πρῶτον

Supp. 288: δυνάμεις γούνας

" 236: τὰδε + γεν. pers.

" 1173: γούνας

" 1161: τὸδε --- ἐπος | ὁτι γινώσκον

Hip. 86: αὐδὴν, (B. ad.) and d having αὐδῆς).

" 352: τὰδε + γεν. pers.

" 278: αὐτὰ (not αὐτὰ)

" 912: πάντα

S. L. 2: τὰδε

" 501: τὰδε

" 896: τὰδε

" 912: τὰ --- ἀγαμέμνωνος

" 1134: ἐπὶ κότ(α)

" 1561: ἐδύχλιν τε κάρτην

29. 1447: αὐδὴν --- θεῶς

29. 221: αὐτὰ

" 221: αὐτὰ

Thuc. 2.27: τεύρε(α) + qm. fere.

" 984: δ' (εμῶν)

Cycl. 444: ὄφον

Med. 131: Φωτάν, βοάν

" 135: γόν (Eilmüller's conjecture from βοάν, βονήν, φωλόν of cdd.)

" 753: ἄ' + qm. fere.

Isocr. 3-31: Φωτάν + qm. fere.

" 1238: δνείδη τάδε

" 325: βονήν

" 1554: τὰ δονὰ καὶ φαστήρια | --- λείστοιν

" 1669: δονήν --- ὅλα

Rhes. 109: πυρὸς λαωτῆρας

" 286: πεδία

" 789: (μυ)χθιστον νεκρῶν (cdd A.B. ἡμιμυχθιστων; sch. fassa acc.)

" 858: οὐδέν --- πληρωτέες

Trach. 720: κακόν

" 325: Περιλάμψαν, ἡ. τοι

Thuc. 2.27: Φωτάν, βοάν

" 444: ὄφον

Thaq. 334,5 : δευὰ + πρὸς with gen. pers.

" 440 : τὰληθῆ

2c Alc. 760: διδὰ δ' ἦν μέλη εἰδέν, the noun may be subject of ἦν or object of εἰδέν.

Gen. rei:

Gen. 550 : στεφανῶν

" 975 : φαιών

" 1145 : προσφωτισμάτων

Bas. 577: ἐμῶς --- αὐδῶς

" 787: τῶν ἐμῶν λόγων

Hee. 967 : ὧν (= μούθων)

Elec. 198 : πατὴρ σφισσῶν - coordinated with an acc. rei ἐνότης

Hel. 665 : μούθων

Arac. 553 : ἀφῶς

Suppl. 501 : στεφανῶν

" 1051 : τῶν ἐμῶν βουλευμάτων

Da. 1533 : ἐμῶν λόγων

" 1534 : φωνῆς --- ὁῆς.

Phoen. 903 : τῶν ἐμῶν θεόπνευστων

" 910 : τῆς σωτηρίας

Frag. 33: τῷδε.

In Heracl. 83, where the codices have ὁ δ' οὐτε τῶν κλύοντας αἰδεσθῆναι λόγῳ, we have not the right to say which of the three possibilities is correct — λόγῳ, λόγῳ, or λόγῳ.

3. The following the word for the thing heard is or may be under a double regimen:

Acc. 157; Andr. 563; Bacch. 178, 462; Heracl. 847; Suppl. 1033; Hip. 344; D.T. 768, 779;

Med. 108; Phoc. 573, 746; Troad. 1303; Phoen. 611 (2); Frag. 713, 797.

As to Sound-words, the acc. is. i.e. so stands opposed to the gen. of. i.e. so and Suppl. 501. The assumption of passivity on the part of the hearer would give a false result for the first passage. The sense is not, 'does anyone stand hearing?', but 'can anyone detect?'. The existence not the operation of the sound is indicated. For so with the gen. which appears in passages which reveal the scene of patient hearers.

Again, Hip. 86 and D.T. 1447 are opposed to Bacch. 577. In the last, Bacchus commands his followers to listen. In both the former, the sound is something which fails to escape, is caught. Just as before, it is, an entity dealt with.

Words of this kind appear in both cases. Most of the remaining accusations of Sound-words are non-committal in character. The accusations in Helen 18 are sudden, interrupting sounds. In Hip. 86 a frame upon, τῷδε is precluded by the antithesis in which it is set — 'hearing the voice but not seeing the eye' — i.e. 'getting the one but not the other.' That ὁ φωνῶν of Oycl. is indeed action as a effect second, is seen from the fact that it is

coordinated with an acc. pers + ppl. ὅπα is used under the same conditions as in Hesck & Suppl 60
see also p. 1. κτύπον (p. 325) is shown to be an acquisition in that ἐκλύετε is equated with
ἐκλύετε. In Thalm 30c βόαν is a hortensory, effective sound. Στ(ω)έλη of Ilc. 700 be
acc. the same may or said of it as of ὁκ. 86 (see p. 8). Φθογῆς, the only remaining
gen. of a sound-word is not fixed by the context.

As to the words for speech, Indr. 436 and Hom. acc. 536 stand alone against Ilc. 737
and Ilc. 538. None of these is distinct except the second. π(ε)φω παρ' ἐξουχέων
λόγος/κλύων, where the verb must mean in effect 'receiving'. Again, ὄν(ε)φθον) of Ilc. 954
occurs on the side of ὄν(ε)φθον) in Ilc. 907. Note what is so often found, a singular acc.
and a plural nominative in acc. is an acquisition. The noun is even the finished product.
The gen. is not clear.

In the rest of the acc. words which are often mentioned with φάτω. Ilc. 192 the
verb means 'receiving', as ὁκ. 86 would show. ψόγους and ὄνειδον are found upon the
whole evidence is of no consequence.

Coming to the names of his characters, we may say the same of προφωνήματων
as of λόγος in Ilc. 504. (see p. 8). In Ilc. 33 we have words for a character of his
nations. But a line later, in this introduction we have a reference to the acc. in
context of the oracles, 910, the verb repeats his command in the acc., as noticed above,
(page 72). In Ilc. 33 we cannot fix with certainty the gender of πῶν(δε).

The accusatives of class 3 are evident and need not be set down here.

There are left some peculiar genitives which seem to precede the usual classification: There are σφαγίων, ρόχθων, θαλάσσης, βουλευμάτων, σωτηρίας. In the first, σφάζων ελπίς, sc. Ἀνάγκη, there is personification, the verb meaning 'give heed to'. ρόχθων need not be taken as a lower genitive, with πρὸς absent, here any more than above in Troas 65 (see page 105). ἡδὺ τοι ρόχθων εὖρος means evidently 'it is sweet to listen to tales of past trials'. The second is in the process. In Troas 553 εὐνοῖα δὲ θεοῦ καὶ ἀνθρώπων, the gen. is troublesome. It is followed by ἡμεῖς, but is written for the last two words πέρα τούτου. In Soph. 1050f ὁρίνη δ' ἀπορῶν ἐν τῷ ἐσθλῷ βουλευμάτων, εὐνοῖα, the case of βουλευμάτων is ambiguous: first used as what precedes and then (should it become possible) to stand alone εὐνοῖα is added in the following verse. It is not then right to consider it a clear example of gen. rei alone εὐνοῖα. The genitive of Troas 90 εὐνοῖα δὲ ἵπποιο τῆς σωτηρίας had better be attributed to the influence of τέρπειν αὐτὸν εὖ, in spite of the contrast εἰς τὴν εὐνοῖαν τῆς σωτηρίας τῆς σωτηρίας, τέρπειν εἶχε. Soph. on 902 also. The possibilities of course suggest themselves: εἰς εὐνοῖαν εἰς εὐνοῖαν εὐνοῖαν τῆς σωτηρίας, εὐνοῖαν τῆς σωτηρίας, εὐνοῖαν τῆς σωτηρίας, where the acc. and gen. are coordinated, I do not see the reason of the former, but the latter is personified, just as σφαγίων in Alc 975 noticed above.

Participial Constructions.

Gen. pers. + pr. ppl., actual perception, *hip.* 362, 872; *Orest.* 1231.

The acc. ppl. occurs twice with words for *be seen*, *D. L.* 597, ὅταν ἴδῃται, *ε*, and *Cycl.* 444; Κύκλωτο' ὀλωλότα, the perception being mediate; twice with words for *be seen*, *Thuc.* 31, παραμυῖν' ἔπει' ἡν. τυεῖν, the perception being mediate and *Thuc.* 384, λαοποῖς τεταρταροῖς, | Περὰ ποταμῶν τεταρταροῖς, the perception being actual. In this last example, the tinkling bells are only an item in a description upon which the hearer is not used to linger. The speaker brings, as it were, to his aid to that effect.

κακῶς κλέειν occurs in *Alc.* 961; *Elec.* 1040; *H. F.* 173; *Suppl.* 436, 880.

Acc. + inf.: *Bacen.* 210, 73, *Elec.* 452, *supp.* 35; *D. O.* 958, *Men.* 257, 1282; *Phoen.* 338.

Absolute: *Alc.* 100, *Acc.* 771; *supp.* 743, 744, 1044; *Elec.* 243, 253, 238, 328; *Thuc.* 117, 730; *supp.* 35; *H. F.* 50; *supp.* 570, 684, *supp.* 85, 738, 1000, 102, 137; *D. O.* 275, 301, 727, 323, 470; *supp.* 415; *Med.* 67, 474, 678;

In Hipp. 362 $\alpha\iota\epsilon\varsigma$ is coordinated with $\epsilon\iota\kappa\lambda\upsilon\varsigma$ in governing Gen. pers. + pres. ppl.

The *vero* lacks case construction in D.A. 294 and Phis. 546. In D.A. 299, where the codices read $\epsilon\iota\theta\alpha\delta' \alpha\iota\omicron\varsigma' \epsilon\iota\theta\epsilon\omega\alpha\iota / \alpha\iota\omicron\varsigma' \pi\omicron\rho\alpha\iota\tau\alpha$, corruption is evident. Hermann's $\alpha\iota\omicron\varsigma'$ is probable.

$\epsilon\pi\alpha\iota\omega$

Gen. person: H. F. 773.

Tragic Fragments.

$\alpha\kappa\omicron\iota\omega$

Gen. pers.: In Aesch. 56, $\tau\omicron\iota\varsigma \epsilon\iota\sigma\tau\omicron\iota\varsigma \alpha\iota\omicron\iota\varsigma \epsilon\iota\sigma\tau\omicron\iota\varsigma$ and $\tau\omicron\iota\varsigma \alpha\iota\omicron\iota\varsigma \epsilon\iota\sigma\tau\omicron\iota\varsigma$, the accusatives are adverbial. So Aesch. 437.

Acc. rei: Critias 1, 20: $\pi\alpha\upsilon\tau\omicron \tau\omicron \lambda\epsilon\chi\theta\epsilon\acute{\iota}\nu$ (see the preceding).

Acc. + inf.: Pythion 1, 14.

Absolute: Critias 1, 18; Aesch. 119, 376. The two last $\tau\omicron\iota\varsigma$ assigned to Philon (as in D.C.A.).

Comprohensio.

$\epsilon\iota\sigma\alpha\kappa\omicron\iota\omega$

Acc. rei: Theodectes 8, 3: $\pi\rho\omicron\phi\alpha\beta\epsilon\iota\gamma$ (indeterminate).

ἐξακοίω

Aristophanes

ἄκούω

Gen. pers. heard acc. 246 1004 (sup. 42) 402 1051
 Eccl. 584. To there is to be added Pls. 464 οὕτω τὰς
 ἤκουσαι πολυπλοκώτερας γυναῖκας οὐκ ἐκινότερα
 λεγούσης, for the ppl. is not unpersonally but affectional
 as seen from its use in Pls. 1051 (sup. 42) 402 1051
 Pls. 1051, I think, Pls. 343 (οὐκ ἤκουσ' ἀπ' ἐμοῦ... ὅτι
 φημί' etc.) ac. 1211 (ἤκουσας αὐτῆς δῖον εἰρωνεύεται).
 In sup. 523 it is difficult to say whether the ppl. is acc.
 or not - it is in the acc. in τὰς τῶν οὐδὲ φανερώς
 ἐκείνῃς ἤδη, / οὐκ ἔστιν ἀνὴρ ἐν τῇ χώρᾳ.

The att. genitive of the person appears certainly in
 Pls. 1051 where the accusative of the thing heard is
 also present. Of the same character must be the
 is the genitive of ac. 1074, ἀκούσας ἐμοῦ γ' ὅτι...
 εὐλόγηται etc. (sup. 42) 402 1051 (sup. 42) 402 1051
 πρὶν ἢν ἀμφόιν μῦθον ἤκούσης, / οὐκ ἄρ' οἰσάμενος

ἡμπόσχιτο has been accounted for in various ways.
The context is this: Cleon the tragic poet is represented as maintaining that the character of poetry is determined by the outward appearance of the poet. As instances he cites the soft Ionian airs of Phrygia, Thracian and Aeolian (or Samothracian?) with their *κίτον* on; and finally Phrygians, τούτων γὰρ οὐκ ἄκη-
ροας, was handsome himself and dressed handsomely. Frigische, Branek, Zekker, etc. translate this clause de hoc autem Frigis, Blythes etc., that the scholars' note ἐπεὶ ἄθρυπιος ἦν support their reading; 'hunc i.e. eius facies nunti'. Buttmann § 7 footnote says we must here recognize eine elliptische, der gemeinen Sprachweise der Volksganz angemessene Redeweise, ... also nicht: ihm hat sie gehört, sondern: von ihm, dass er etc., welche fiktive Gedanke nachher anaboleptisch durch die nicht Rede gegebene Form: οὐκ ἄκηρος καλὸς ἦν etc. Kühner-Guth Gr. Gr. II § 417. 4 dem. 8 γινώσκω hunc virum nostrum, von

dem fact an gen^{er}al, and points out that τοῦτο is
 of the same character as those mentioned,
 namely, possessive, demonstrative, and
 relative, ppt. of which a proposition is made, paral-
 lels being H 129, Soph. Phil. 201, 541 and A. Com. 4.
 The first two explanations are improbable, for the
 genitive would have been used. The other two are
 nearer the mark. The phrase is not heard, but
 that οὗ which he is an instance. The sentence
 means 'you have heard (= know) the case of Rhe-
 ius'. This construction will be noticed at greater
 length in the study of the genitive. (Always)
acc. rei.

Gen. 55: μηδὲν ἴσον ἴσῳ φέρον

Ege. 664; ταῦτα

820; ταῦτί + ὑπὸ with gen. pers.

1212; ἰσάμεθα ἡμῶν κακά

Pub. 117; τὸ φθέρημα

529; ἄριστον + ὑπὸ with gen. pers.

- 415 πόλλα... καὶ κακά
 415 πράγμα
 424 πολλῶν... θρίων τὸν φόρον
 440 τοῦτομα
 505 τί... θύπευμα
 621 τὰ ἴθ' ἥπερ
 725 μῦθον. See under the abl. gen. pers.
 1047 ἔπει... κωμωδικά
 105 τὸ παράδειγμα τῶν κακῶν
 106 πικροτάτην ὅσα
 145 κόρη
 148 πάντα+παρά with gen. pers.
 1617 ἔπει... ἀγαθόν
 1722 ὅν - μῦθον
 1127 τοὺς... λόγους / πολλούς
 113 ὁ ἴνθ'
 147 τοῦ φθοροῦ... τὸν φόρον
 188 πολλὰ καὶ παντοῖα... κακά
 467 τοιαῦτα... κακά

Thes. 632; ταυτί + gen. pers.

1162; κακόν + ὑπό with gen. pers.

Ron. 205; μέλη | κάλλιστῶν ... | βοτράχων

634; τῇ θύσῃ ... ψόφῳ

632; ταῦτα

896; ἐμμέλειαν + παρά with gen. pers.

[204; belongs to Aeschylus]

121; πτήσιν μελῶν

Ecl. 35; τὸ κνῶμα .. τῶν δακτύλων

Plut. 334; τοῦ πράγματος ... τι

... τοιαῦτα

frag. 387,5; φωνήν

gen. τι.

Plut. ...; τῆς εὐφραμίας

306; τῶν δ' ἐμῶν σπονδῶν

572; ἀοή ... πολυμυσταία

111; ὀρθοσμάτων

Eg. 624; τῶν πραγμάτων



εφ. 9α; τῶν χρηστικῶν... τῶν ἐμῶν

971; αὐτῶν (= χρηστικῶν)

1122; ποιῶν

Παυ. 4; ἄλλοι τρυόνες

Περ. 241; τρυμόνι μέλου

894; τῆς γραφῆς

907; "

1337; δίκων

1477; αὐλοῦ

Ραφ. 61; φωνῆς

311; τρυόντου... κηρύγματος

Αντ. 381; λόγων

900; τῶν ἐπῶν

Ἰερ. 379; αὐτῆς τοῦ θρόνου

340; οὗ (= Ἀδωνιασμοῦ)

1123; λόγων

Ἰερ. 244; τῶν λόγων

Ρομ. 1042; σάλπιγγος

1180; τῶν σῶν προλογῶν τῆς

ὅν ὁότητος τῶν ἑπῶν

Plut. 1004; τῆς φωνῆς.

If the sound words φωνήν stands over against φωνῆς (2). The first of the genitives is not as clear as the second. There (τῆς φωνῆς μόνον ἐπὶ τοῖς ὁῦται) the old word means by its stress time over that it used to be used to be, to her house, just because he wanted to hear her voice. It refers not to any import of her words but to the charm and music of her speech. On the other hand the accusative is an item in a list of the blessings of music. The setting of this line is just as with 1. ἑπῶν. 284 (see above). If the reading of the MS is correct, which many scholars assume to be correct to wit, ακούειν προσετί. βληχόμενον τυχός τε φωνῆν εἰς λεκάνην ὠδομένης, two constructions

are open to choice: (1) $\gamma\epsilon\nu\eta\acute{\nu}$ may be modified by the two genitives and thus be the sole object, or (2) $\pi\rho\omicron\sigma\beta\alpha\tau\acute{\iota}\omega\nu$ ($\beta\lambda\eta\chi\omega\mu\acute{\epsilon}\nu\omega\nu$) may be an in apposition object of $\acute{\alpha}\kappa\omicron\upsilon\epsilon\iota\nu$ having, as all animate beings, the construction of personal words. ¹¹ $\mu\acute{\epsilon}\lambda\eta$ is used in different cases after $\acute{\alpha}\kappa\omicron\upsilon\epsilon\iota\nu$ in *Par.* 205 and *Uesp.* 271. The former ($\acute{\alpha}\kappa\omicron\upsilon\sigma\epsilon\iota \dots \mu\acute{\epsilon}\lambda\eta \mid \kappa\acute{\alpha}\lambda\lambda\iota\sigma\tau\acute{\iota}$; $\acute{\alpha}\pi\epsilon\iota\tau\acute{\alpha}\nu \epsilon\mu\epsilon\lambda\eta\varsigma \acute{\eta}\pi\alpha\varsigma$) means 'when once you lay to the oars you will have songs most beautiful to start up and help you'; for this is the answer of Charon to Dionysus when he asked how he would be able to row. The problem here is not what Dionysus is going to do when he begins work, but what he is going to receive. Note that his chief occupation is not listening but rowing. In *Uesp.* 271 ($\acute{\alpha}\lambda\lambda\acute{\alpha} \mu\omicron\iota \rho\omicron\kappa\epsilon\iota \sigma\tau\acute{\alpha}\nu\tau\alpha\varsigma \epsilon\nu\theta\acute{\alpha}\delta\acute{\omicron}\dots \mid \acute{\eta}\sigma\iota\tau\alpha\varsigma \alpha\upsilon\tau\acute{\omicron}\nu \kappa\epsilon\kappa\alpha\lambda\iota\upsilon$, $\acute{\eta}\nu \tau\acute{\iota} \pi\omega\varsigma \acute{\alpha}\kappa\omicron\upsilon\sigma\sigma\epsilon\iota \mid \tau\omicron\upsilon\mu\omicron\upsilon \mu\acute{\epsilon}\lambda\eta\varsigma \epsilon\phi' \acute{\eta}\sigma\alpha\kappa\acute{\omicron}\varsigma \epsilon\upsilon\pi\acute{\upsilon}\sigma\eta \theta\acute{\upsilon}\rho\alpha\beta\epsilon$) Philocleus's whole attention is given to

the song. ἡκούσαν τὸ ῥυθμὸν μὴ ὡς ἀκούειν τὸν λόγον
acquisition which he made but the substance which
he held. The picture is of a serpent creeping out
gradually under the spell of music.

In this connection may be noticed Rom.
8:12 and 12:1, with the former if the text of the
MSS and scholl. καὶ μὴν ἡμεῖς ἐπιθυμοῦμεν
^{παρὰ} τοῦτο ἡρεσίζοιμεν ἅπασι τὰ λόγια ἡμεῖς
be kept, the verb means 'receive', as is witnessed
by the presence of the prepositional phrase
of the language. In the latter, both the word τὰ λόγια
and the context show that the melodies were
conceived of as a batch of material - and that
the language is by one who would be the first to
admit that there was something in the song to
hold the attention.

The two cases have no other sound-words in
connection. Upon the passage Rom. 8:19, (τὰ ὅτι ἡμεῖς ἀκούομεν
αὐτῶν τὸ ῥυθμὸν ἢ ψυχὴ μου πεποτήται)

... parallel with An. 433 κλύων γὰρ ὧν σὶ
μοι λέγεις | λόγων ἀνεπτέρουμαι. But there
is a great difference. In the latter —, the
words still ring in the heavens ears for inter-
pretation. Their report is distinct. The mind of the
chorus cannot grasp and fix them. It must have
more (λέγει / λέγειν κίλευέ μοι) before the full
and proper effect of the words is possible. Perhaps
that they hear and yet do not hear causes the birds
to be 'cflutter' with expectancy. In An. 314, the
utterance of the chorus has been received, and the
result is described in the following lines: Chorus
language, like a drug, has virtue to make the re-
ceiver flighly. Euripides got words from them;
the natural effect followed — ἐπείγεται. (See
also them now (An. 322) ἵκεῖν αὐτὰς ἴσον φανερὸν
ἐπιθυμῶ).

To this place we may transfer the treat-
ment of α and β ; το φθ'γμα... ἡ κοίτης might

... we are expected to, 'we will call them; if they
go ... , they will come on a run'. But,
as seen by the prep. ἐπὶ- and the sequel, (for the
call was a long one) the conception is rather this:
'we will call them; if they listen to us as we call,
they will come on a run'.

ἐρίον τὸν ψόφον, 'the splutter of fig-leaves'
is an expressive sound, which, like many words, for
which it serves as a symbol, is heard with disdain.
μεγα νόισ, with its little repeated challenge to the
hearers, is just as often repeated. This word in its second
occurrence is an interesting significant sound.
ἐν τῷ ποταμῷ **Μελάνθης**, οὗ ἐκὶ πικροτάτων ὅσα
γινώσκοντες ἡκούσαι, ἵνα ...
ὅσα as a signal ... γινώσκοντες.
The sound is rather: 'fig noise, fig-leaves, ...'
the bitterest of ...'. The sound is not repre-
sented here as in process but as under contempla-
tion, under critical observation. Κνῶμα is a signal

when the sleeper heard failed not to catch.

In none of these accusatives is the hearer passive, but if it is not plainly stated, his disposition of the sound is strongly suggested.

Of the remaining sound words which appear in the text, $\alpha\upsilon\tau\eta$ is of uncertain character altho' this martial cry was derived in the preceding technicals well calculated to ring in the ear and hold the attention. When the chorus follows $\tau\epsilon\alpha\gamma\eta\sigma\iota$ 'loud commands with $\alpha\kappa\omicron\upsilon\sigma\sigma\alpha\iota$ $\delta\upsilon\mu\alpha\tau\eta\lambda\alpha\tau\omega\nu$; it is not asked whether they were caught or missed, but the question means, 'did you follow his words - so loud his loud.' 'Did you pay attention and notice how he spoke?' The hearer's feeling, as it were, plots the sound. So with $\theta\rho\acute{\iota}\nu\omicron\upsilon\varsigma$, which is quite different from $\tau\omicron\lambda\eta\acute{\iota}\mu\alpha\tau\alpha$ of Eur. Bacch. 1222. $\alpha\lambda\epsilon\kappa\tau\omicron\upsilon\acute{\iota}\nu\omicron\varsigma$, $\alpha\delta\lambda\omicron\upsilon$ and $\sigma\acute{\alpha}\lambda\pi\iota\gamma\gamma\omicron\varsigma$ have a vocal like a person and make a noise as he does. We cannot get them by hearing. $\alpha\sigma\omega\nu\iota\alpha\mu\acute{\omicron}\varsigma$ is nothing

is not continuous and affecting.

We have now to compare the usage of the two cases in words for speech.

λόγοι occurs in Arist. four times as object of ἔλεγε, three times in the indicative (av. 381; Lys. 1123; Thes. 217), it is found once also with ἔλεγε (prim. in av. 433) This will be discussed in connection with the examples just mentioned, as I expect that otherwise be brought into comparison with acc. usage, when the 2nd. is used. The note is obvious, when the accusative is used, the object is uttered. In each of the four instances noted, the import of the λόγος is problematic to the hearer, being as yet unuttered in three and not understood in the fourth (av. 433) In av. 381, the bird-subjects of εἶπεν about to descend upon the two visitors whom they suppose to be humans, speak at length to the discussion, saying ἔτι μὲν λόγους ἀκούει πᾶσι τοῖς ἀνθρώποις, | χεῖναι.

All that this commits the verses to is, 'the Chorus may speak, we will hear them.' It does not admit that Euripides and Aristophanes have anything worthy of attention and reception; it only hints that they have not. 'We will hear them later,' (αὐτῶν λεχόντων) not, 'we will receive their message'.

The colloquy that follows between Euripides and the Chorus of women he raises the interest to a high pitch and when he finally answers their questions as to the wisdom of one of the visitors by saying (v. 430) Πυκνότατον κίναρος, ἰσόφισμα, κύρκη, τοῖμα, παμπάλαιμ' ἔδον, ἐγὼ γὰρ οὐκ ἔλεον λέγειν λέγειν ἐλένέ μοι. ἢ κλύω γὰρ ὅτ' σὺ μοι λέγεις ἢ λόγῳ ἀνεπτεύρομαι. From the Chorus the meaning of λόγῳ is as yet hid. They do not know how the speech of the visitors may bear out the words of Euripides. This λόγῳ they cannot yet tell that soon, being only so much say-

question. The *viras* are passive, the *λόγοι* have the mastery of them, not they of the *λόγοι*. Otherwise they would not be 'αγαντες'.

In *Lys.* 1123 (*λόγων ἀκούσατε*) a woman (*lysistrate*) is addressing men. In spite of her sex, she is worthy of a hearing. By putting *λόγους* instead of *λόγους*, (which would make the sentence mean 'receive my message') it is probably not in vain that she does not literally know what she is going to say, but she is possibly thinking that the audience cannot forecast her words. She may surprise them. They must listen; that is all they can do.

In *Thes.* 274, *Meniclochus*, attired as a woman, and ready to enter the temple of *Ceres* for defending *Euipides* before the assembly of women, dismisses the servant, adding *δούλοις γὰρ οὐκ ἔδεικ' ἀκούειν τῶν λόγων*. He refers to what the advocates in the case will have to say.

What this sentence states is this, 'Slaves may not hear the delivery of the speeches.' What it does not state is, 'Slaves may not hear (i.e. get) the speeches that are delivered. The reason for this understatement, if reason there be) is possibly one of two: Meniscus may refer to the doubtful character of the coming debate. He knows not what form the argument may take, or whether there will be any point in what the woman charges. Or, assuming the speeches to be something definite (to me - Socrates) what chance a slave has - some such allusion? It would be giving him credit for too much sense to suppose that he could comprehend the debate.

On the other hand, Lys. 1127 has the accusative. The speaker (Lysistrata) in the passage above noted (ind. 1125) continues, saying that, tho' a woman, she has sense; τοῦ δ' ἐκ πατρός τε καὶ γεραίτερον λόγου | πολλοὺς ἀκούσας' 1?

μεμύσθωμαι κακῶς. It must mean something that the same person in the space of four verses uses the same word after the same manner in two different cases. In the present instance she prints herself on having heard, and that intelligently, the words that fell from the lips of her father and her seniors. The next, μεμύσθωμαι (with the perfect) is proof that she really heard what they said, 'It was their words that made me what I am.'

Where the gen. is used, there is an air of mystery, or uncertainty, or reservation, regarding the object. The only thing plainly stated is the fact of hearing. Whereas in the acc., the purport of the object is recognized. Λόγος is a thing received, the channel of reception being of secondary importance. P. Similarly ἔπη occurs in both cases. The same principle applies to the acc. λόγῳ. In Oesp. 1047 ὅμνουν τὸν Διόνυσον ἡμὲν πύματον ἡμῖνον ἔπη τούτων κωμῶδι καὶ μετὶν' ἀποδοῖαι, the verses referred to are a play on the poet's

which had failed the preceding year to get the first prize. They are in his mind's eye now, at least as much to be, for a judgment (ἀποτίμησις) would not otherwise be possible upon them. I say 'mind's eye' for that is the supreme sense for feeling quality. If one is receding a poem one heard, he looks back into the past, not listens back. If verses are processed unprocessed, this suggests a picture-picture in which a set of verses stand out clear and firm. Pictures are perceived by the mental eye, not the mental ear. So that tho' the verses were received by the ear (εἰς τὸ αὐτίς must be used), yet the picture requires it to take the construction of the picture-sense, the eye, which is always the association. The object is a definite unity, consciously grouped by a single act.

On the other hand, in ver. 4 & 5 ἡ ἀποτίμησις τῶν ἐπιτῶν the gen. is emphatic. Criticism is reactantly concerned to have the verses

When a deer has brought him. added to the ambiguity of such verses is the fact that these have not yet been heard. I will not say; only showing nothing is discernible. No image is taken up. The gen. gives only the direction in which to look, the sphere of hearing. The attitude of the hearer is passive. The act of hearing gives a little stress by contrast, because it is definite, while τῶν ἄλλων is an unknown quantity. This stress is proper, for the question with Pindar was whether or not he should lend his ear to the stranger.

Ran. 1180 should be noted in this connection - ἴσθ' ὅτι λείψ'. οὐ γὰρ μιν ἴσθιν ἄλλ' ἡμετέροις | τῶν πῶρ προλόγων τῶν βροτότατος τῶν ἱπῶν. These are the words of Dionysius to Euripides who is about to give one of his wanted prologues in competition with Aeschylus. The whole context points to the idea of attentive listening.

Again, πρᾶγμα occurs in both cases;

gen. in Ex. 624 καὶ μὴ ἀκούσαι γ' ἄλλιον τῶν
πραγμάτων, nec. in Oser. 415 τὸ πρᾶγμα ἀκούσατε
and Thes. 5:77 ἀκούσατε πρᾶγμα περὶ ὑμῶν μέγα.
In the first instance the speaker is before a
friendly audience, at whose opportunity he is
about to tell an interesting story. This is his
point of view. As they listen they will get one de-
tail after another. ἀκούσαι is underscored. We
have not a picture but a perspective, ^{panorama}panorama. In
the second instance, the speaker is before a
hostile audience, into whose minds he wants to
drive home a right conception of the situation.
The Chorus is not asked to stand and listen to an
unfolding narrative, but to open its mind to the
true state of things. This is the speaker's point of
view. If they but look, they will see all. τὸ πρᾶγμα
is underscored. There is an image, not a growing
vision.

The difference between the first example and

the other two is that between present and not past.
This is not the only place where we might draw up a
proposition such as the following: gen. acc. = imp: not.
The genitive is the time of process, as the imp. is the time
of vision, of existing; the acc. is the time of fact, as
is the not. is the time of simple statement. The gen.
of this word in *Plutus* 334 see below, page 216. On the acc.
in *Thesm.* 577 see below page 218f.

Some words peculiar to each case are

1st. Of course it is out of all question to suppose Philo-
cleon's imagining the possibility of his paying any atten-
tion to *Θύμωρα*. It is thrust upon him. The character
of *μῦθος* in the legal process has been commented on
before (see *Thes.* *frag.* 225, 226); and in *Lys.* 75 - when
the orator says *μῦθος ἀνθρώπων λέγει τι τὸ ὄμνεν, ὃν ποτ'*
ἤκουσ' αὐτὸς ἐπὶ πατρὶ ἢ it would be beside the
point to attribute the imagination of the *λέγει* back
to the hearing boy. Only the outcome
of that scene is referred to, not the experience. It

accounts for the speaker's possession of the story.
'I want to give you a story that some one gave me.'
It is an effect transmitted. (502) the very word παρ' ἑ-
μῆς and the use of the preposition ἀπὸ to give us
perfectly indicate that the reference is to a
thing known previously - 'what you have heard, you
see - proof of measure'. εἰς ἡμᾶς is a kind of
by, turned and loosed. I must leave a clear
notion. There is no kind of a writing down. When you
know εἰς ἡμᾶς ἀκούσας τὸν λόγον καὶ τὸν ψόγον
ἡκούον, τὸν δ' ἀδύνατον οὐ παρ' ἑμῶν is an
in effect. Do not imagine, because you see me un-
moved, that I did not comprehend your various en-
sure. The nature of the accusatives in all these in-
stances is the same.

As to genitives of the same class, εἰς ἡμᾶς
is of uncertain character.

Finally, if the meaning of the accusative
be followed, πρὸς ἡμᾶς is found in the acc. in 11.12.10

ἀλλ' ἔτι τόνδ' ἐπάκουσον ὃν εἶπέ σοι ἐπαλόσασθαι
χρημὸν Λητοῖδος Κυλλήνης; *in the acc. case.*
γαι! ΚΔΕ. μὴ.... | πρὶν ἢ γὰρ τῶν χρημῶν ἀκούσ-
των ἐμῶν | ΑΛΛ. καὶ τῶν ἐμῶν γυν. *acc. 971: καὶ*
μὴν ὅτι κ' αὐτοὺς ἴδῃς ἢ πῶς τὸ πῶς | αὐτῶν (acc. χρη-
*μῶν) ἀκούσθαι. *It may be added that the acc. case**
above), for τῶν ἐπῶν there = τῶν χρημῶν.

In v. 961 Demos says in effect, 'Do not dis-
miss me until you give my oracles a hearing.' He
asks for attention. The oracles are unknown. The hear-
ing is a testing. So with v. 971.

After Demos has consented to
listen, the two friends proceed to the game of guessing
oracles *the Demosites*. The words *αὐτοὺς* for *the*
Sausage-seller's way of talking one of his. Demos responds
... ἵνα ἴδῃς ἐμοὶ χρημῶν *acc. (v. 1006)* *owing to the con-*
struction of ἵνα κούσθαι for the game, the acc. case, and
others change the M. reading τόνδ' into τοῦδ'. But
aside from the fact that the acc. may be defended by

parallel passages, denotes a positive rejection of the
enumeration: the gen. would select the distinguishing two.
Language here strikes a compromise. ἑπακροῦς +
acc. is a union of ἑπακροῦς + gen. and ἀκροῦς + acc.
Oracles are divine and ambiguous, hence they cannot
be handled in the same summary fashion as human
utterances. Men's attitude toward them is attentive and
scrutiny. The genitive case is therefore natural here
and ἑπ in composition with the verb strengthens this
conception. But in the present instance the two rivals
look upon their oracles as so many cards to be played
against each other. In the truce made between these
two warring constructions, the former idea receives its
recognition in the compound ἑπακροῦς, the latter
in the acc. case τόν τε.

ὑπακούς does not reveal its character
unmistakably, tho' in the former instance it is natural
to suppose the appeal is for attention. It cannot be
said that in ἅλλ' ἀκούσας τοιούτου χαίρομαι

κηρύγματος the nature of the genitive is clear.

Only one other occasion needs special notice. Plat. 334.7. is the inner object (= ἀκούειν τινα) specified by the genitive.

The remainder of the occurrences are unproblematic and occur in a single context and have been treated *simpliciter* heretofore.

Three genitives are left, viz., -πρὸς, καὶ, διὰ, ἀπὸ. ἀπὸ the first πρὸς ἔμμενος -πρὸς ἀκούειν; εἰ καλῶς ἔσπευσάνην. the scholar says ἀκούει πρὸς; but this is not necessary. μέγαλον says 'to hear (the sense of) my face'. Of course this could be 'listen' or 'believe'. The case is non-committal. καὶ and διὰ occur in exactly parallel texts. οὐκ ἀνέχεται καὶ ἀκούει may mean either 'I cannot bear to hear of such' or 'I... to hear (the sound) b-a-r-b-e-y'; i.e., these genitives are either locative ones equivalent to πρὸς + gen. or they are regarded as sound-words.

acc. + inf. Lys. 259, 335 Ran. 422

κακῶς ἀκούειν Thes. 1127

pres. + ppl. ~~active participles.~~

(1) pres. ppl. Ach. 302; λέγοντος

" 337; "

" 772; φθεγγόμενος

Eq. 180; ἀντιλεγόμενος

Nub. 137; "

Supr. 237; λέγοντος

(2) aorist ppl. Nub. 291; καλέσαντος

" 903; γρύξαντος τὸν

κύων. ἀντιλεγόμενος

Isa. 642; πληγέντος

In Thes. 434 οὕτως αὐτὸς ἴκοντα | πολλὰ ποικίλ-
α γυναικί οὕτως αὐτόν (c. 100 MSS) λέγοντα
the participle is not supplementary but adjectival,

μέγα ὀλίγον τι πάντων κατ' ἀγορὰν λαλοῦ-
 μεν, ἢ κιν. φασίους + ὅτις the ppl. may or may
 not be supplementary; the perception is actual. The
 lines Theoc. 277 f. are sort of quick to
 explain the speaker's presence. The saying is typical:
 'a matter' interesting you was going the wrong way
 the worst of your work I got held of it. I have come
 to tell it to you. There is nothing to indicate that
 it took time for ἡρώς μου to be received by the
 speaker. Nothing calls our attention to the scene
 in which he was a waiting auditor. ἀκούσας is
 closely equivalent to 'learning'.

Absolute. *Ambr. regimen* x. Ach. 294, 296, 322,
 323, 324, 335, 441, 133, 434, 173, 1003, 1013, *Lys.* 335, 422,
 1014, 1036, *Nub.* 738, 1225, 1344, *Supp.* 503, 438, 800, 1344,
 1409, 1435, *Pax* 384, 551, 412, 414, 445, 444, 473, 674, 1125,
 1292, *Av.* 217, 448, 1243, 1439, 1575(2), *Lys.* 111, 1233,
Tha. 7, 8, 10, 12, 14, 28(4), 376, 501, 543, 583, *Plaut.* 600

[1173, 1174 quotations from Aesch. Choeph. 5] Eccl. 244,
645; Plat. 76, 261, 249, 975; frag. 101, 475.

Compounds of ἀκούω.

In Num. 263 and 274, the MSS fluctuate between
ἐπακούω and ἐπακούω. This confusion is not
uncommon elsewhere. As the heading in these two
passages no. may be understood as being that of
those edd. represented by E and V which have the
greatest authority for Aristophanes, tho' it is the
authority of the one-eyed man in the realm of the
blind, as Gabel observes. (n.d. 1900) Fortunately they
agree, both forming ἐπακούω in 263 and ἐπα-
κούω in 274 (R having οὐπακούω). The
reading in the latter is confirmed by a subsequent
passage, ἐπακούω in 320 being an echo of 14.

To ἐπακούω there are but two case constructions
if the codices be followed.

(1) Gen. pers. Visp. 318.

(2) Dat. pers. Aesch. 405; Num. 340; Lys. 818; In

Ecl. 5:15 (τὸν δ' ἔργον τὰλλα διδάσκουσιν ὅτι σοὶ
καὶ ἐπὶ δουλοφροσύνῃς καὶ δουλοφροσύνης οὐκ ἔστι
ἐν σοὶ) 'inasmuch as οὐκ ἔστι, δουλοφροσύνη καὶ
δουλοφροσύνη all take a dative, ὑπακούειν here can hardly
be said to have the regimen of σοί. Here, then, and
in Num. 274, Gen. 273, Ps. 785, Ecl. 5:15, the verb
lacks a case.

In all these places except Gen. 5:15 the
verb has its usual meaning 'respond to, obey, etc.'
The text here, in which the imprisoned Philistine
is calling to his fellow-slaves, runs follows: φίλοι,
τάκουμι μὲν / πάντα διὰ τῆς. ὅτι τῆς / ὑμετέρας παροτρύνου.
This appears to mean 'belonging to you'. Support must
be gained for such a signification of this compound
verb. It is suggested in Num. 273; but, as we have seen, this
is not likely. The verb could be granted its usual
connotation, as in Suppl. 2.4 (see above p.), were
it not for διὰ τῆς ὁπῆς; i.e., 'his spirit leaped in re-
sponse to my call.' Cobet and others avoid the

difficulty by writing ἑπτακοῖν. Much can be said for the emendation of von Herwerden ἑπτακοῖν adopted by Blaydes in a *Starkie*. There is practically no palaeographical difficulty. ἑπτα is well suited to the context & the length of the passage. Imagining that is the reason for the introduction of the not very suitable word ὀπτα which has troubled the editors: i.e., it is to give the play on ὀπτα - a device which A. elsewhere employs. Cf. esp. 553. (See *Starkie* on our passage) The sense of the remark is not indicated.

Ξεπακούω

παι. μη' εἰς ὅσον (τὸ) ἔστιν = ὥστε μὴ δεῖ αὐτὴν ἀπομαρτυρεῖν.

General Notes, 200-270, 1687, Notes added in
1881 only indicated.

Ab. 205 (τοῦ φαιγματος) see above p. 20.
absolute Thesm. 628 ἐξαιρούω.

34. per 20. 2000. - 100

Absolute (par.) Ab. 1198 (tragic in tone; cf. inv. univ. 1 & 2)

Ka. Tolkov

Ran 312f: ΔΙ. αὐτός. ΞΑΝ. τί ἔστιν; ΔΙ. αὐ κατήκοντας

Παρακούω.

Gen. pers. : Rom. 750, παρακαύων δεσποτῶν | αὐτ' ἂν λαλῶσι; In
this prolepsis, the perception is actual. The idea of the verb, is that of saving
κλύω.

— 1 —

This τῷ in *Ar.* 407 καλὸς δὲ τῷ καλῶν θέναι; is the second instance of the neuter interrogative pronoun in the genitive in Aristophanes, and this one has no such excuse as might be alleged for τίος in *Rn* 512. Possibly the perception is not immediate, τῷ - 'about what?'

fr. 113] Av. 412, 1340. Hes. 1318 L. Ran. 1173, 1164. - gestation from Aesch. Chorph. 5]

ἀκροόμεναι

Gen. pers. Av. 1228, (= obey)

acc. pl. Vesp. 341; τοῦτων

Eccl. 1175; ταῦτας and possibly Eccl. 412

Gen. rei. Ran. 774; τῶν ἀντιλογιῶν καὶ λογικῶν καὶ στροφῶν, a passage which shows an unimpaired univ. gen.

Antiquated construction.

Gen. pers. + ppl. - actual perception Vesp. 524; τίς τινος φωνὰς τούτων αὐτῶν.

Alcibiades 134, Vesp. 1340, Vesp. 504, 505; Eccl. 503, Hes. 132, Ran. 310, Eccl. 41, in

the last τί γὰρ ἂν χεῖρον ἀκροώμεν

ἤμιν ἐχίνοισιν; 'the two persons' etc. τίς is 'what'; it is absolute if τίς = 'why' (as I think it was).

αὐτὰρ ποῖον

Gen. pers. + pr. ppl. - actual perception's legs.

ὅτι τὸ πῶς οὐκ ἔστιν

αἰῶ

Gen. pers. sub 1166.

acc. plu Paph 1524. (ὁρῶν τὸν οὐκ αἰῶντα) This means 'not knowing (what) the end of the journey' 'not understanding' etc. Acquisition is the solution.

ἐπαιῖν.

absolute Sub. 1574 followed by indirect question and meaning 'understand'. Prep. ὅτι κατὰ γινώσκοντες μὲν οὐκ ἐπαιῖν ὅτι ἡ ποῖον where the supplement (if it is given) ppl. is in the nominative agreeing with the subject of the sentence, and the οὐκ means 'perceive'.

245 : τὸ — (text corrupt).

170 δάδον ὡδῆς . . ἢ τὸν ἀρχαῖον τρόπον

τὸν τρόπον (acc. to MSS)

375 ἀκαίονα κῆρυτα may be put here or under the head of κα-
κῶς (κακῶς) ἀκαίω.

of the number 1000. 1000 is the number of the
first 1000 of the number. 1000 is the number of the

1000 of the number. 1000 is the number of the

1000 of the number. 1000 is the number of the

ἀκροάουσι

ἀκροάουσι

ἀκροάουσι

καὶ ἀκροάουσι

acc. rei 245 : μου τὰ μουσικοῦσθματα . ἢ σοι .

245 : μου τὰ μουσικοῦσθματα . ἢ σοι .

245 : μου τὰ μουσικοῦσθματα . ἢ σοι .

245 : μου τὰ μουσικοῦσθματα . ἢ σοι .

245 : μου τὰ μουσικοῦσθματα . ἢ σοι .

2 1
ακρω.

1,30. 1,40. 1,45. 1,50. 1,55. 1,60. 1,65. 1,70. 1,75. 1,80. 1,85. 1,90. 1,95. 2,00. 2,05. 2,10. 2,15. 2,20. 2,25. 2,30. 2,35. 2,40. 2,45. 2,50. 2,55. 2,60. 2,65. 2,70. 2,75. 2,80. 2,85. 2,90. 2,95. 3,00. 3,05. 3,10. 3,15. 3,20. 3,25. 3,30. 3,35. 3,40. 3,45. 3,50. 3,55. 3,60. 3,65. 3,70. 3,75. 3,80. 3,85. 3,90. 3,95. 4,00. 4,05. 4,10. 4,15. 4,20. 4,25. 4,30. 4,35. 4,40. 4,45. 4,50. 4,55. 4,60. 4,65. 4,70. 4,75. 4,80. 4,85. 4,90. 4,95. 5,00. 5,05. 5,10. 5,15. 5,20. 5,25. 5,30. 5,35. 5,40. 5,45. 5,50. 5,55. 5,60. 5,65. 5,70. 5,75. 5,80. 5,85. 5,90. 5,95. 6,00. 6,05. 6,10. 6,15. 6,20. 6,25. 6,30. 6,35. 6,40. 6,45. 6,50. 6,55. 6,60. 6,65. 6,70. 6,75. 6,80. 6,85. 6,90. 6,95. 7,00. 7,05. 7,10. 7,15. 7,20. 7,25. 7,30. 7,35. 7,40. 7,45. 7,50. 7,55. 7,60. 7,65. 7,70. 7,75. 7,80. 7,85. 7,90. 7,95. 8,00. 8,05. 8,10. 8,15. 8,20. 8,25. 8,30. 8,35. 8,40. 8,45. 8,50. 8,55. 8,60. 8,65. 8,70. 8,75. 8,80. 8,85. 8,90. 8,95. 9,00. 9,05. 9,10. 9,15. 9,20. 9,25. 9,30. 9,35. 9,40. 9,45. 9,50. 9,55. 9,60. 9,65. 9,70. 9,75. 9,80. 9,85. 9,90. 9,95. 10,00. 10,05. 10,10. 10,15. 10,20. 10,25. 10,30. 10,35. 10,40. 10,45. 10,50. 10,55. 10,60. 10,65. 10,70. 10,75. 10,80. 10,85. 10,90. 10,95. 11,00. 11,05. 11,10. 11,15. 11,20. 11,25. 11,30. 11,35. 11,40. 11,45. 11,50. 11,55. 11,60. 11,65. 11,70. 11,75. 11,80. 11,85. 11,90. 11,95. 12,00. 12,05. 12,10. 12,15. 12,20. 12,25. 12,30. 12,35. 12,40. 12,45. 12,50. 12,55. 12,60. 12,65. 12,70. 12,75. 12,80. 12,85. 12,90. 12,95. 13,00. 13,05. 13,10. 13,15. 13,20. 13,25. 13,30. 13,35. 13,40. 13,45. 13,50. 13,55. 13,60. 13,65. 13,70. 13,75. 13,80. 13,85. 13,90. 13,95. 14,00. 14,05. 14,10. 14,15. 14,20. 14,25. 14,30. 14,35. 14,40. 14,45. 14,50. 14,55. 14,60. 14,65. 14,70. 14,75. 14,80. 14,85. 14,90. 14,95. 15,00. 15,05. 15,10. 15,15. 15,20. 15,25. 15,30. 15,35. 15,40. 15,45. 15,50. 15,55. 15,60. 15,65. 15,70. 15,75. 15,80. 15,85. 15,90. 15,95. 16,00. 16,05. 16,10. 16,15. 16,20. 16,25. 16,30. 16,35. 16,40. 16,45. 16,50. 16,55. 16,60. 16,65. 16,70. 16,75. 16,80. 16,85. 16,90. 16,95. 17,00. 17,05. 17,10. 17,15. 17,20. 17,25. 17,30. 17,35. 17,40. 17,45. 17,50. 17,55. 17,60. 17,65. 17,70. 17,75. 17,80. 17,85. 17,90. 17,95. 18,00. 18,05. 18,10. 18,15. 18,20. 18,25. 18,30. 18,35. 18,40. 18,45. 18,50. 18,55. 18,60. 18,65. 18,70. 18,75. 18,80. 18,85. 18,90. 18,95. 19,00. 19,05. 19,10. 19,15. 19,20. 19,25. 19,30. 19,35. 19,40. 19,45. 19,50. 19,55. 19,60. 19,65. 19,70. 19,75. 19,80. 19,85. 19,90. 19,95. 20,00. 20,05. 20,10. 20,15. 20,20. 20,25. 20,30. 20,35. 20,40. 20,45. 20,50. 20,55. 20,60. 20,65. 20,70. 20,75. 20,80. 20,85. 20,90. 20,95. 21,00. 21,05. 21,10. 21,15. 21,20. 21,25. 21,30. 21,35. 21,40. 21,45. 21,50. 21,55. 21,60. 21,65. 21,70. 21,75. 21,80. 21,85. 21,90. 21,95. 22,00. 22,05. 22,10. 22,15. 22,20. 22,25. 22,30. 22,35. 22,40. 22,45. 22,50. 22,55. 22,60. 22,65. 22,70. 22,75. 22,80. 22,85. 22,90. 22,95. 23,00. 23,05. 23,10. 23,15. 23,20. 23,25. 23,30. 23,35. 23,40. 23,45. 23,50. 23,55. 23,60. 23,65. 23,70. 23,75. 23,80. 23,85. 23,90. 23,95. 24,00. 24,05. 24,10. 24,15. 24,20. 24,25. 24,30. 24,35. 24,40. 24,45. 24,50. 24,55. 24,60. 24,65. 24,70. 24,75. 24,80. 24,85. 24,90. 24,95. 25,00. 25,05. 25,10. 25,15. 25,20. 25,25. 25,30. 25,35. 25,40. 25,45. 25,50. 25,55. 25,60. 25,65. 25,70. 25,75. 25,80. 25,85. 25,90. 25,95. 26,00. 26,05. 26,10. 26,15. 26,20. 26,25. 26,30. 26,35. 26,40. 26,45. 26,50. 26,55. 26,60. 26,65. 26,70. 26,75. 26,80. 26,85. 26,90. 26,95. 27,00. 27,05. 27,10. 27,15. 27,20. 27,25. 27,30. 27,35. 27,40. 27,45. 27,50. 27,55. 27,60. 27,65. 27,70. 27,75. 27,80. 27,85. 27,90. 27,95. 28,00. 28,05. 28,10. 28,15. 28,20. 28,25. 28,30. 28,35. 28,40. 28,45. 28,50. 28,55. 28,60. 28,65. 28,70. 28,75. 28,80. 28,85. 28,90. 28,95. 29,00. 29,05. 29,10. 29,15. 29,20. 29,25. 29,30. 29,35. 29,40. 29,45. 29,50. 29,55. 29,60. 29,65. 29,70. 29,75. 29,80. 29,85. 29,90. 29,95. 30,00. 30,05. 30,10. 30,15. 30,20. 30,25. 30,30. 30,35. 30,40. 30,45. 30,50. 30,55. 30,60. 30,65. 30,70. 30,75. 30,80. 30,85. 30,90. 30,95. 31,00. 31,05. 31,10. 31,15. 31,20. 31,25. 31,30. 31,35. 31,40. 31,45. 31,50. 31,55. 31,60. 31,65. 31,70. 31,75. 3

In 7,14 the person heard from is given by $\pi \alpha \rho \delta' + \gamma \epsilon \mu$.

3,62.5,13 " " " " CK + g. + acc rei

L. p. s., 0. 76 m.

acc. pers. 3, 40 αὐδέναι γὰρ καὶ λόγῳ εἶδα ἀκούσας ὅπως εἶπ.

This is just like the other examples of this construction
which intend the person is not heard anything
and, the other person is not heard anything
the nature of the person who is not heard only differ
from the person who is heard from the person who is
not heard the nature of the person who is not heard
anything is not heard anything.

acc. pers.

1, 3 ταῦτα. So also 1, 67. 190 (2). 1, 119. 1, 111, 121, 125,
127, 206. 2, 115. 3, 27, 34, 85, 123, 141. 2, 13. 2, 55.
2, 133. 3, 62, 69, 128, 156. 4, 4, 132, 136, 179. 5, 30, 32,
43, 92δ, 98. 6, 12, 65, 85, 86γ. 7, 13, 38, 102, 103, 141, 150,
159, 197. 8, 12, 36, 101, 118, 137, 138. 9, 8, 13, 16, 45, 69, 80, 111, 122.

1, 22 ταῖς ἐναντίους λόγους + gen. pers.

1, 48: τὸ ἐκ Δελφῶν

1, 119 ἀκούσας

1, 119 τὸ πρᾶγμα 1 πρὸς αὐτὸν gen. pers.

1874

2001 10/11 2001

61 00 00 00

1000 1000 1000 1000 1000 1000 1000 1000 1000 1000

11.20? $\frac{1}{1000}$ in 1000

1890

$$T^2 \sim \alpha \lambda \gamma \theta \epsilon \sigma \cdot \alpha \cdot \alpha$$

1887

ΣΥΝΤΑΚΤΙΚΑ

оружия

7. пружинах

Εκκέρου c. each side of the case.

τάδε . τὰ ἐπιδαμνα

9, 101

9, 113 : αὖδεν ... τούτων

In the case of 1, 85 πολλύκευκτον ἐὶν ... ἀκούεν | παῖδος
φθονομέαν it is difficult to tell whether ἐὶν is
governed by the infinitive or by the participle.

In 2, 32 γὰρ μετ' ἤκουσα ἀνδρῶν Κυρηναίων προσηύοντες
it is difficult to tell whether μετ' is governed by the infinitive or by the participle. It is
not clear whether the participle is an abl. gen. modifier, i.e. the attributive participle.

In 6, 112 ἦν ... τὸ αὐτοματὸν Μήδων φόβος ἀκούσαι,
it is not clear whether αὐτοματὸν is an abl. gen. modifier or a
participle.

10, 101

10, 101 : τῶν ὄντων τῆς φωνῆς

10, 101 : τῶν ὄντων

10, 129 : τῶν ὄντων τῆς φωνῆς

4, 129 : φωνῆς ἰδιότητος

4, 135 : τῶν ὄντων

10, 135 : τῆς ἰδιότητος γνῶσις

but to a present state of information. λόγος in 2,112 is the
premise in a syllogism, i.e. it is an effect which counts
for so much. In 4,145, it is not of certain character
tho' here as in the first occurrence of ἀπορροή, it is
more or less of the same. Of the meaning of
the word here the present state of knowledge
is not sufficient to determine it. It is not
of the nature of a verb, but of a noun.

Abstract notions

Gen. pers. + ppl. — actual perception — 5,93 (ἐπ' αὐτοῦ)
Gen. 1,85 and 2,32 see acc. rei. The participle in the
phrase of 1,47 καὶ κωφοῦ καὶ αὐφωναῖντος ἀκούω is
substantival.

Gen. rei + ppl. — actual perception — 1,141 ἤκουσαν αὐ-
τῶν ἀπενεχθέντων ἐς τὰς πόλεις. See below.

acc. pers. + ppl. — immediate perception — 7,100.

acc. rei + ppl. — actual perception — 1,66 αὐτὰ ...
ἀπενεχθέντα. So also 1,152, 160. 5,89. 7,169; 4,77 τινὰ ...
λόγον ἄλλον ... λεγόμενον. +,183 λόγους ἀποφρογμένους. It is

possible that in 4,77 the perception is indirect. It is not necessary in any of these except possibly 4,77 to regard the participle as supplementary. None of these suggest identity of the action with the results which are suggested by an investigator. The context indicates no differentiation between these accusatives and the genitive of 1,141 except that the reply there was given in the form of a parable, and the story-loving Herodotus may signify that not having others by the question.

ἡ δὲ ἀκούσιος ἀκούσιος (ἀκούσιος) ἀκούσιος 7,113 2,111.

1,114. 7,117. 7,118. 7,119. 7,120.

ἀκούω is used as copula in 9,107 (γυναικὸς κακίῳ ἀκούσαι σε τινά).

ἀκούω, ἀκούω - the copula. 7,113. 2,111.

4,76. 6,117. 7,107. 7,55, 128. 8,109, 136. 9,84, 85, 115. 2, 3, 122 the inf. gives that which one hears said of himself, but of which one is afraid. ἀκούω of the mind is rare - Ἀργεῖα ἤκουσι μονοκλήν εἶναι Ἑλλήνων πρῶτοι

absolute and double regimen: 1, 11, 37, 56, 91, 96, 111, 115. 2, 2^{2, 43}
 (2), 52(2), 99, 121ε, 156. 3, 50, 72, 117, 140. 5, 89. 6, 35, 69,
 80. 7, 19, 35, 208, 209(3), 238. 8, 84, 137(2). 9, 9, 33, 47, 76.

Compounds

ἰοσσόμει

acc. rei: 3, 145 ἰὸ πρησσόμενα

gen rei: 2, 70 ἰῆς φωνῆς

ἰοσσόμει

Dat. rei: 4, 141 τῶν πρώτων κερύσματα

The accusative word is a fact received. With both genitives

of the same word it is a fact received.

hears the cry of a suffocated victim in the former; a

trusted subject enters into the plans of his king in the

latter. With κερύσματα (a call to one at a great distance)

the word means 'you heard it as a cry' but we could

just as well

absolute 3, 145. 5, 51. 9, 98(3)

ἰοσσόμει

Dat. pers. (αἰ) 1, 214. 6, 86δ

acc. rei 9,60 (ταῦτα)

absolute 1,152 . 4,133 . 9,9.

2. all these passages are with the same form of the verb

ὑπακούω

dem. pers. 3,101. 2d - 'be subject to'

absolute 3,148 (give heed to advice) 4,119 (heed a request for assistance) 4,201 (heed a summons for a conference)

3. 1,152

The basic idea of response to a call is evident

all these passages - which ὑπακούω appears

προακούω.

absolute 1,152 . 4,133 . 9,9.

προακούω.

In 3,129 παρκαύσας τις πρότερον ἔτε ἐν Σάρδεσι τοῦ Κροτανίου τοῦ Δημοκίδεος τὴν τέχνην ἀγγέλλει ἐν Λέοντι, it cannot be said that the verb is used in the sense of 'be subject to'.

κατακούω.

dem. pers. 1,152 (just as the verb is used in the sense of 'be subject to')

absolute 1,152 . 4,133 . 9,9.

ἐπαίνος

Gen. pers. heard. 1, 179, 1 } 21. 22. 23.
 absolute 1, 179, 1 } 21. 22. 23.

ἐπαίνος

absolute 8, 136 (indirect question).

ἐπαίνος

Gen. rei 3, 29 δοὶ ἐπαίνοντες οὐδὲν; 21

absolute 1, 179, 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

ἐπαίνος

Gen. pers. heard. 1, 44, 1. 6, 69, 1 (possibly ablative) 6, 7, 1.

whether the genitive is abl. or not. We may translate
 anything from — at all.

Gen. pers. heard from. 1, 79, 1 (+ acc rei) 5, 85 (+ acc rei)
 6, 8, 2. (+ acc rei). In 5, 46, 5 ἀναχωρήσαντος τοῦ αὐτοῦ ὡς

ἦσαν οἱ Ἀθηναῖοι οὐδὲν ἐκ τῶν Λακεδαιμόνων πεπραγμένων

X

6,6,3 ὅν ἀκούσιες οἱ Ἀθηναῖοι
 ἐν ἰαῖς ἐκκλησίαις τῶν τε Ἐχισταίων πομπάκων λεγόντων
 καὶ τῶν συνκροτούντων αὐταῖς ἐψηφίσαντο, if ὦν be
 with the personal pronoun in absolute use, as
 in the case of the majority of the personal pronouns in the
 6,6,3 and 6,6,4 the personal pronoun is marked
 by the case, and not by the case.
 6,6,4

1,79,1 : τὰ ἐγκλήματα + gen. pers.

1,125 : γνώμην + ἀπό with gen. pers.

1,11,7 : ὅτι

2,72,2 : ταῦτα

3,61,1 : τὸ ... ἀληθές

3,67,2 : παλαιὰς ἀρετὰς

4,71,1 : ταῦτα

5,85 : ἐπαγωγὰ καὶ ἀνέλεγκτα + gen. pers.

6,6,3 : τὰ τε ἄλλα ἐπαγωγὰ καὶ οὐκ ἀληθῆ καὶ ... ὡς

6,6,4 : [ἐν αὐτῇ αὐτ. γεν. αὐτοῖς]

6, 91, 1 : ταῦτα ἡ ἀνά with gen. acc.

7, 14, 4 : τὰ ἡδύτα

8, 6, 4 : ἀπὸρ - ταῦτα

8, 82, 1 : ταῦτα τε καὶ ἄλλα πολλά.

8, 106, 5 : τὴν εὐτυχίαν

Gen. rei :

4, 37, 1 : τοῦ κηρύγματος

10, 1, 1 : τὸν ἀγγέλου

6, 6, 3 : ὧν (?)

7, 16, 1 : αὐτῆς - ἐπιστολῆς

2a 1, 22, 1 : τὴν ἀκρίβειαν αὐτῆς τὴν λεχθέντων ... ὡς αὐτὸς ἤκουσεν

and 2, 35, 2 διασκέιτε ὡς ἔν ἤκουσε, the possibility of attraction in the former and the double regimen in the latter prevent us from counting on a single case. In 2, 45, 1 ὡς ἔν ἤκουσε ... τα πνεύματα ... ὁρῶντες καὶ οὐκ ἔχοντες ἐπιτηδῆσαι ἀκρίβειας γνώσεσθαι there is no need of recognizing a case of det. rei for τὰ πνεύματα is really the object of both participle and infinitive, while ἐπιτηδῆσαι may be taken as a det. of manner.

as to the accusative objects; there is nothing out the neuter adjectives and pronouns, and those where the personal source is given, we have left only ἄριστος and αἰτιολογία, and these are both facts heard of, acquired.

The genitives are all words for statements in which the

source is personally indicated, and it is indicated in

This evolving character is plainly indicated for ἔν (if it is unclear) by the explanatory genitive absolute in the same sentence. Further, semi-personification can be claimed for ἔν.

Participial constructions.

Em. pers. + pres. ppl. - actual perception. 6, 6, 3 (see above p 233) may be an example if ἔν is masculine, or we may have the gen. absolute.

Em. pers. + pres. ppl. - actual perception - 6, 6, 3 (see above p 233)

ἄριστος ἄριστος (ἄριστος) occurs 3, 82, 8. 5, 28, 2.

1, 22, 4. 1, 73, 2. 1, 91, 1. 1, 91, 3. 1, 92. 1, 122, 2. 1, 134, 1.

1, 135, 1. 1, 135, 2. 1, 135, 3. 1, 135, 4. 1, 135, 5. 1, 135, 6.

1, 135, 7. 1, 135, 8. 1, 135, 9. 1, 135, 10. 1, 135, 11. 1, 135, 12.

1, 135, 13. 1, 135, 14. 1, 135, 15. 1, 135, 16. 1, 135, 17. 1, 135, 18.

1, 135, 19. 1, 135, 20. 1, 135, 21. 1, 135, 22. 1, 135, 23. 1, 135, 24.

1, 135, 25. 1, 135, 26. 1, 135, 27. 1, 135, 28. 1, 135, 29. 1, 135, 30.

Compounds.

Indices.

The αὐδὲν of 1, 26, 4. 1, 29, 1. 5, 114, 1. ἄλλα of 1, 139, 2. and τῶν of 1, 140, 5 are not direct objects, but adverbial accessories. What is heard is really a person, expressed by a personal

pronoun. The personal pronoun is not expressed in the text, but is implied by the context.

6, 87, 2. 8, 3, 3. The genitive in 1, 26, 4 αὐδὲν αὐτῶν ὑπὸ καὶ αὐτῶν is most likely secutive and partitive just as τῶν in 1, 29, 1.

Det. pers. 4, 163, 2. 5, 69, 3. In 2, 61, 1 εἰς αὐτῶν εὐθὺς ἔλθεις ὑπὸ καὶ αὐτῶν, the dative may be under double regimen. It is the same in character as the dative just cited.

Det. rei 5, 98. ὑπὸ καὶ αὐτῶν ὑπὸ καὶ αὐτῶν ὑπὸ καὶ αὐτῶν 5, 98, 1.

ὁ ἀκρίβης ἡγεῖται. Here is practical personification, the det.
= ὁ μὲν.

Two of these passages, 6, 82, 2 and 6, 69, 3. occasion
considerable difficulty. In the former where the codices
read ἔχει δὲ καὶ αὐτὸς. ἡμεῖς γὰρ ἴδμεν ὅτι Πεδ.
...
...
most editors suppose that with the text unchanged
Πεδ. must be construed as object of ὁ ἀκρίβης and that
it is awkwardly resumed in the genitive αὐτοῦ. The
necessity either of this interpretation or of emendation
is effectually disproved by Marchant (see his edition
of this Book, note on the passage and p. 36 of the Intro-
duction), who however is anticipated in many respects
by ...
...
lunger' p. 106f. ἔχει δὲ καὶ αὐτὸς refers forward. ἴδμεν
ὅτι Π. go together, Π. not being governed by ὁ ἀκρίβης.
He has said in the preceding sentence ἴδμεν ὅτι ἡ ἀκρίβης
ἀκριβέως. So now for ἀκριβέως ὅτι Π. ...

The argument of Thucydides 6, 69, 3

In 6, 69, 3 the sense is plain enough, but it is hard to get it from the reading of the text, viz. τὸ δ' ὑπήκουον τῶν Συμεράχων ... το πρέθυμον εἶχον .. εἴτε ἄλλο Συμ- κλειδοστρατηγείας (with the almost impossible variants -ορέας, -ορεας) ῥᾶν αὐτοῖς ὑπακούσεται. The idea of a subject of ὑπακούσεται is not only getting their their own yoke would be less oppressive. Of the partici- ple to left. The subject of the participle is not clear. It is subject of ὑπακούσεται, and αὐτοῖς modified by Συμκ. refers to the Athenians. This would make poor sense. Or, ὑπακούσεται is used as an impersonal passive, and αὐτοῖς (del. agent) refers to the allies. This is unparalleled. Of the many things proposed the most is that of Thucydides himself. The subject of ὑπακούσεται is the supplied subject of ὑπακούσεται.

In his note on 6, 82, 3 Classen says that in the case of ὑπακούσεται the subject is not clear. It is suggested that the subject is the Athenians.

this is to nowhere says. Müller and Zischardt on
2,62,3 supply this gap; the genitive is used of a perpetu-
al attitude of submission ('das blühende Schreien,
das fortwährende'). The letter of submission is a
particular moment ('das angestrichelte Wort,
das Schreien'). The situation will say well.
6,69,3 need not be considered an obstacle, for taking
aside the fact that some concession may be made
to the ovv. in composition, we may say that the re-
sult of the campaign will bring the chance for a new
development of the world. There may appear the
first world in the new. To be sure it looks as
if the new has not yet been found. (6,69,3)
ἀς (=πόδες) ἡλπίσαν μετὰ τὴν μάχην πολλὰς σφύρας
καὶ ἀνέστησαν πρὸ τοῦ ποταμοῦ ἐκείνου ἐκείνου ὑπὸ
τῆς μάχης. But, 'whose bearing, they hoped, would be
more important than the rest of the battle.'
The battle was the only place where the world was

a case after the verb (3, 101). This political significance
 does not appear in the other authors who for various reasons
 have not adopted the same construction as Aristotle and
 Aristophanes. After all, the idea of dependence is
 only in a sense the same as that of the verb which is
 the same, and the dative is differentiated from the
 genitive by the former's greater sentience, which sets
 characters in contrast. Thus, in 'mother to me' an
 image of one person is called up that is in
 another's mind. The contrast of character is
 clearer in a first response, a single act of sub-
 mission than in a fixed attitude of the same. Hence
 the dative.

St. 125/1

absolute 1, 141, 1. 1, 143, 5. 2, 64, 1. 3, 13, 1. 3, 91, 2. 4, 61, 5
 5, 43. 7, 18, 2. 7, 73, 2. 8, 74, 3.

In the same way the contrast given by
 verb in Thucydides — 'give heart to', 'be subject to', 'give
 to', the same basic idea is expressed.

ἑσθλακούς.

Sen. pers. 3, 22, 2. ἦν μὲν ἑσθλακούς τε
καὶ ἑσθλὸς ἄνθρωπος, ἑσθλὸς καὶ ἄλλος
αἶψα πάλιν πάλιν τοῖς ἑσθλοῖς καταβίβας. In Aristotle
some ἑσθλός and ἑσθλός ἄνθρωπος ἑσθλός ἄνθρωπος
αἶψα πάλιν πάλιν, it is probable that the
is ἑσθλός. At any rate the justification is not sufficient.

Acc. rei. 4, 34, 3 τὰ παρὰ πρὸς ἄλλοις which is a
thing mixed. This example has been cited (Platt, ε. g. p. +
201 18, 131) to save the reputation of Odysseus in Od. 97.
But this is cold comfort, for in all the remaining
occurrences in Thucydides, the verb means 'listen'
'give ear' 'comply'. The fact is that the context
determines the interpretation. The ε. g. p.
just quoted, a similar one in 1, 126, 1 and Od. 97 in
1, 126, 1 just quoted, one of the same class, one
more and more and more.

Thucydides 1, 126, 1. ἑσθλός ἄνθρωπος ἑσθλός ἄνθρωπος.

2. 10. 1911

Sci. 2. 1. 2 This may be observed as it
points in the north of course. The rest of the
fossils are scattered. The only one of interest is an
interesting type.

12. $\frac{1}{2}$

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 84

With two κεδονοὶν, we find the minor accusative object accompanied by the γενεῖ in coordination with the γεν. pers. Clearly the two quantities involved. The ἀκοῦν resident

16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-1042-1043-1044-1045-1046-1047-10

1892

Myra Smith - 449 - 1901.

Good night

fact, not a second utterance. causes it to override this idea.

In 2, 21, 3 the text is corrupt; and in 6, 10, 5 no case is used.

ἀνυκούσιν

Gen. rei 1, 84, 3 ἀνύων = νόμων. The meaning of ἀνύων is 'they are obeying' and νόμος ὅς τις renders this really a personal construction.

ἠκούσας

Gen. rei.

Gen. pers. Heard, obeyed etc. Anab. 2, 6, 11. 3, 5, 16.

5, 7, 4. 5, 7, 5. 7, 3, 8. Mem. 2, 6, 31. Cyr. 2, 4, 7. 3, 3, 59. 4, 2, 19.

4, 5, 19. 4, 5, 57. 5, 1, 1. 5, 5, 3. 7, 5, 43. 8, 1, 18. 8, 2, 11. 8, 6, 1.

Hell. 1, 7, 9. 2, 4, 38. 4, 1, 29. 6, 4, 25. 6, 5, 49. 7, 1, 12. Conr. 3, 9. 4, 1.

Agex. 8, 2.

Gen. pers. Heard from: Anab. 1, 2, 5 (+ acc. rei). Anab.

1, 8, 13 (+ ind. dioc.). 1, 10, 5 (+ ὅτι clause). 2, 5, 16 (+ acc. rei). [4, 1, 3] (+ ὅτι).

6, 2, 13 (+ ὅτι). 6, 4, 18 (+ ὅτι, tho' Gemoll changes). 7, 6, 43 (+ ὥς).
 7, 7, 30 (+ acc. rei). Mem. 1, 2, 31 (+ acc. rei). 2, 4, 1 (+ acc. rei).
 2, 5, 1 (+ acc. rei, but the gen. may be possessive). 2, 5, 4 (+ ὅτι).
 2, 6, 11 (+ acc.). Mem. 2, 6, 36. 2, 9, 1. 3, 4, 7. 4, 4, 6. 4, 8, 4.
 Cyp. 1, 4, 3. 1, 6, 3. 1, 6, 6. 2, 4, 8. 2, 4, 12. 3, 1, 1. 3, 1, 14. 4, 3, 3 (tho'
 the text is doubtful, see below under ἑξαιρέω). 5, 1, 8. 5, 2, 31.
 7, 2, 29 (tho' it may really be possessive). Hell. 3, 3, 4. 3, 3, 10.
 4, 5, 1. 4, 8, 36. 6, 1, 14. Mel. 6, 11. 10, 1. 20, 13. G. J. 5, 17. 4, 6.
 Hiero 7, 1. R. L. 3, 5 (2). In all these, except Mem. 2, 6, 36
 ὥς ποτε ἐπὶ Ἀπιδίς ἦν, the thing heard is expressed
 in some way or other.

The person heard from is once rendered by παρὰ
 + gen. in connection with the acc. rei Hell. 6, 5, 25.; and
 in Anab. 7, 7, 23 is found ἐν ἀκούειν ὑπὸ + gen. pers.

Acc. pers. Mem. 4, 2, 33: τὸν Δαίδαλον .. οὐκ
 ἀκήκοας ὅτι etc. Prolepsis, when the person is not heard
 but a fact about him (see below).

Acc. rei. Anab. 1, 2, 5 (στὸν + gen. pers.)
 1, 3, 7 (ταῦτα, so also 1, 3, 31. 1, 4, 16. 1, 5, 17. 1, 7, 6. 1, 7, 8. 2, 1, 4.

2,1,13. 2,2,5. 2,3,6. 2,4,15. 2,4,21. 3,5,12. 3,5,17. 4,4,19.)
 1,4,9. (τὴν Κύρου ἀρετήν). 1,9,3 (ἰσχυρὸν ... αὐθέν).
 2,5,15 (τὸ ὄνομα). 2,5,16 (φρονίμους λόγους + gen. pers.). 4,4,21
 (τὸν θόρυβον). 5,1,3 (ταῦτα; so also 5,1,4. 5,2,8. 5,6,13. 5,6,21(2).
 5,7,13. 6,3,24. 6,6,25. 6,6,34. 7,1,34 (see below). 7,2,4. 7,2,11.
 7,2,14. 7,2,31. 7,3,1. 7,3,20. 7,3,45. 7,6,3. 7,6,42. 7,6,44.
 7,7,4. 7,7,11(2). 7,7,15. 7,7,48. Mem. 1,6,14. 2,1,26. 2,7,3.
 3,6,3. 4,2,9. 4,4,6. Cyp. 1,4,8. 1,4,13. 1,4,14. 1,4,26)

Anab. 5,1,8: τὰδε

6,4,8: τὴν Κύρου ἀρετήν

6,5,13: τὴν παρεγγύην

6,6,34: οὗς = λόγους

7,1,34: ταῦτα --- καὶ τὰ ... ἀπ' ἀγγελόμενα

7,3,25: τὴν φυγήν

7,7,20: πολλὰ ἁγαθὰ + gen. pers.

7,7,54: τὰς ἀπειλὰς

Mem. 1,2,31: τοῦτο + gen. pers. So 2,4,1.

1,4,5: τὰ ἱκανοτά. So Cyp. 1,6,2.

1,4,15: πάντα. So Cyp. 2,1,15.

Mem. 3, 5, 1 : λόγον + gen. pers.

3, 5, 26 : ἐκ-αὐτο

3, 5, 26 : ταῦτο to 3, 6, 1. Cyrop. 2, 2, 7.

4, 2, 33 : τὰ πάντα

4, 4, 6 : ἐκεῖνα τὰ αὐτὰ . . . ἑ + u. pers.

Cyrop. 1, 4, 3 : πλείω + gen. pers.

1, 6, 6 : ταῦτα + gen. pers.

2, 2, 2₁ : ταῦτα, 2, 4, 2. 2, 4, 8. 2, 4, 30. 3, 1, 13. 3, 2, 2. 3, 2, 14

3, 2, 23. 3, 3, 48.

3, 1, 1 : τὰ παρὰ Κύρου + gen. pers.

3, 1, 7 : τὰ γεγενημένα

3, 2, 14 : τὴν τε κλήσιν τοῦ Κύρου καὶ τὴν πρᾶξιν

4, 2, 14 : ταῦτα, 4, 2, 38. 4, 5, 12. 5, 1, 29. 5, 2, 27. 5, 3, 3. 5, 3, 6. 5, 4, 26.

4, 3, 3 : τὰ βουλευόμενα + gen. pers. probably; see below under
ἐξακούω.

4, 3, 21 : πολλά

4, 5, 8 : θόρυβον πολύν

5, 1, 6 : τοῦτο. 5, 5, 32. Hell. 4, 5, 8. 5, 3, 20.

5, 2, 31 : ταῦτα + gen. pers.

5, 4, 31 : τὰ ἅπαντα

5, 4, 37 : τὰ πάντα, 5, 4, 38. 6, 1, 42. 6, 1, 46. 6, 2, 12.

6, 3, 1. 6, 3, 6. 6, 3, 10.

6, 3, 17 : (τὰ τῶν πολέμων) μείων

7, 1, 13 : καλὰ

7, 1, 43 : τὰ πάντα, 7, 1, 44. 7, 2, 7. 7, 2, 12. 7, 2, 13. 7, 3, 6.

7, 5, 3. 7, 5, 13. 7, 5, 14. 7, 5, 40. Heel. 1, 4, 4. 1, 5, 8.

2, 3, 52. 3, 1, 12. 3, 2, 9. 3, 4, 28.

7, 2, 21 : τὴν μαντείαν

7, 2, 29 : τοὺς λόγους + gen. pers.

8, 2, 11 : τι

8, 4, 10 : τὰ λυθῆ

8, 4, 15 : τὸ ῥῆμα

Heel. 1, 4, 1 : τὰ... πεπληγμένα

1, 6, 24 : τὰ γεγενημένα καὶ τὴν πολιορκίαν

4, 1, 38 : τὰ πάντα, 4, 8, 9. 5, 1, 2. 5, 1, 11. 5, 2, 28. 5, 4, 31.

5, 4, 33. 6, 5, 15. 3, 2, 12. 3, 3, 8. 3, 5, 19. 4, 2, 4. 6, 2, 10.

6, 5, 20. 7, 1, 14. 7, 1, 33. 7, 1, 45. 7, 3, 12. 7, 4, 4.

7, 4, 9. 7, 4, 10. 7, 5, 15. 3, 5, 24. 4, 3, 2. 4, 8, 2.

Ξυλ. 4, 3, 5 : ταῦτα, 5, 1, 32. 6, 5, 33. 7, 1, 24. 5, 2, 9. 5, 2, 35. 6, 4, 3.
 6, 4, 6. 6, 5, 24. 6, 5, 25 (+ παρά with gen. pers.). Occ. 3, 1.
 4, 5. 4, 25. 5, 18. 5, 19. 4, 22. 6, 11 (+ gen. pers.). 9, 18.
 11, 9. 15, 7. Conv. 1, 2. 2, 5. Hiero 6, 9. 7, 1 (+ gen. pers.)
 Apol. 14, 15.

3, 3, 4 : ταῦτα + gen. pers.

5, 2, 9 : ^{ε'}χ

5, 3, 8 : τὸ πρῶμα

6, 1, 4 : ²τομα

6, 4, 16 : τὸ τέθος

6, 4, 20 : τὸ φερενυμένον

7, 4, 24 : ὀνόματα

Ξυλ. 2, 1 : τὸ λεόμενον

10, 1 : ^{ε'}χ + gen. pers.

11, 1 : τὰ ... περί

15, 4 : τὴν φιλανθρωπίαν αὐτοῦ ἵς τῆς αἰχμῆς

20, 13 : τὴν ἀλήθειαν

20, 26 : τοῦτο

Conv. 2, 19 : ὅμοια + gen. pers.

Conr. 4, 44: τὰ ἀξιάκουσα

Ageo. 10, 3: ἄπερ

R.L. 3, 5: φωνήν + gen. φων.

3, 5: τὸ ἐρωτηθεῖν + gen. φων.

R.A. 2, 8: φωνήν πᾶσαν

Test 4, 13: τὸ παλαιχάμεν

Kipr. 8, 22: καλόν τι

syn. 6, 6: τὸν νόμον

Apal. 14: ἄλλα

For Mem. 1, 1, 11 see below.

Gen. κει

Anab. 4, 1, 8: τῆς πάμπαν

5, 7, 21: οὐκ οὐκ πολλοῦ

5, 7, 27: τῶν λόγων, Cyr. 6, 2, 13.

Mem. 2, 2, 1: ὅν... λέγει

Cyr. 3, 1, 8: τῆς δίκης

6, 2, 21: τῶν ἀγγελιομένων

Heb. 7, 1, 21: τῆς... ἐπιστολῆς

Dee 11, 11: τῆς... χρηματισέως

R.L. 11, 1 : τούτων

Lyn 3, 10 : κραυγῆς

6, 11 : τῆς φωνῆς, 11, 4.

In sound words, θόρυβον (2) contrasts with ἀκούειν. One might imagine at first sight that ἀκούειν θόρυβον ῥαδίον of Cyr. 4, 5, 8 is exactly parallel with ἐξαιφνης ἀκούειν θόρυβον ῥαδίον Παιε, παε, βάλλε βάλλε of Enab. 5, 7, 21 but the differentiation is sharp. The king of the Medes in his cups has no disturbing thoughts because he takes the noise of hunting which he hears to indicate that his men are in camp. Hearing the sound means having a sign. His attention is not diverted from his drinking. The sound is a prop to the situation not mentioned for its continuity or binding power, but for its significance as an incidental fact. On the other hand θόρυβον turns and holds the attention of men who are sitting idly, doing nothing else. They wonder what it means and wait listening. The use in Enab. 4, 4, 21 οἱ δὲ ξέρξαντες ἀκούσαντες τὸν θόρυβον -- ἔφηνον is also

mentioned for the effect it has. The first blast of the energy in the back turns their course. The first note shows the meaning of the sound as much as if it were all heard.

Again φωρύγ (3) occurs by the side of φωρύς (2). These are also clearly distinguished for the most part. In Anab. 7,3,25 it is a foreign language which the hearer wants interpreted. It does not impinge upon the feeling but strikes one as a mass. In R. L. 3,5 the sound is heard from someone; hence, as always in such cases, it is a totality transmitted. In R. L. 2,5 φωρύγ ἡρώων ἐκρίβητος ἐφελήθητο τούτο καὶ ἐκ τῆς τούτο δὲ ἐκ τῆς, a language is set up before the mind for what it is worth and then criticized and selected from. But in Cyn. 11,4 it is the blast of the victim heard continuously by beasts of prey so they run about to find it. (cf. Hdt. 2.70, see above p. 255). With the accusatives the sound is in possession and counts for so much. With the genitive it is in process and dominates the hearer.

by virtue of similar contexts Cyn. 6, 6: [set the nets at dawn and not earlier] ἴδ' --- μὴ φοβῆται ἀκούων ὅπου τὸν ψόφον (sc. ὁ λαῶς), and Cyn. 6, 11: [approach in silence, ἴδ' μὴ ὁ λαῶς, -- ὑποκινῇ ἀκούων τῆς φωνῆς may be considered together. Both the sound and the hare's action are different in the two cases. In the former the sudden noise makes the game 'flush off' apprehended' (for φόβος always takes this plastic form); in the latter he gradually slips away (ὑπο-) as the noise advances. The first is a quick effect, the second a process.

There are no more sound-words among the accusatives. In the genitive is found ἀλουργος as usual. πρηνῆς is in a phrase which describes inferior dogs which on hearing a sound from any quarter in the midst of the chase quit their work and turn in that direction. It is very appropriate that the continuous way of the sound should be indicated.

In words for speech, λόγος (3, counting 7's in Genab. 6, 6, 24) and ὁγὰ stand opposed to λόγος (2). With both genitives

the privilege of audience is designated. With all the accusatives the content of the speech is indicated or commented on.

Knowing is getting something which bears on the situation. There is no listening now.

The two cases have a few individual words. $\pi\alpha\rho\epsilon\pi\eta\upsilon\gamma\eta\nu$ is a word of command caught as it passes down the line and not paused upon a moment but carried out at once. $\gamma\acute{o}\nu\epsilon\varsigma \delta\epsilon \tau\acute{\alpha}\varsigma \kappa\alpha\tau\epsilon\lambda\acute{\alpha}\varsigma$ does not betray the character of the accusative certainly, but it appears to mean 'you know the threats they made against me'. The reference seems to be solely to the import of the threats, not to the scene of their making. $\epsilon\upsilon \delta\gamma\omega \delta' \kappa\alpha\tau\acute{o}\nu\alpha\varsigma \tau\eta\nu \kappa\alpha\tau\epsilon\lambda\acute{\alpha}\varsigma$ $\gamma\acute{o}\delta\eta\nu$ the inquirer falsely imagined that he understood the oracle at once, and so speaks of it smartly as if it were a key found. He does not ponder it. $\tilde{\pi}\tilde{\eta}\mu\alpha$ is non-committal; but other things being equal, it is a word of summary, an $\acute{o}\nu\mu\alpha$, for the suffix $-\mu\alpha$ denotes at least a result. The rest of the accusatives are neuters or word-for-facts learned, i.e. $\tau\acute{\alpha} \lambda\epsilon\gamma\acute{o}\mu\epsilon\nu\alpha$ or $\tau\acute{\alpha} \pi\epsilon\pi\eta\gamma\mu\epsilon\nu\alpha$.

As for the genitives, both the neuter, ὅν and τοῦτον, follow verbs with which the connotation of attention is strong. So with δύνῃς, 'to hear' means to be an attendant. With τὸν ὑπελόφεινον, Cyr. 6.2.21, may be compared τὴν ... ὑπερόλογον Enab. 7, 1, 34. The former is a long report of numerous details which casts a gloom over the hearers. The latter is a simple brief offer mentioned as incidental to the main action of the sentence. As said in connection with Luc. 7, 16, 1 there is semi-personification in ἐπιστολῇς. In Dec. 11, 11 τῇς δὲ γρηγορίας καὶ μετὰ ταῦτα ... ἀρκεῖν ἔχουσιν there is no need of recognizing the loose genitive equivalent to one with μετὰ which word Lobel (N. L. p. 589) thought had fallen out of the text. 'To hear (the subject of) money-making (discussed),' shows attention not reception.

Participial Constructions.

Gen. pers. + ppl. actual reception, present ppl. Enab. 4, 7, 24. 7, 6, 14. 7, 6, 14. Mem. 1, 2, 41. 1, 4, 2. 2, 4, 1. 4, 6, 4. Cyrop. 2, 2, 7. 4, 5, 24. 5, 5, 11. 8, 3, 6. Hell. 5, 4, 27. Dec. 1, 1. 7, 9. 11, 4. 11, 23. Conv. 4, 1. 4, 55. 9, 6. Ages. 11, 4.

Gen. pers. + arist ppl. Couv. 3, 13: αὐτὸν φωγόντων.

In Hell. 1, 7, 9 τῶν τε κατηγορούντων κατὰ τῶν στρατηγῶν καὶ ἱκανῶν ἀπολογουμένων --- ἱκανοὶ the gen. + ppl. is coordinate with simple genitive. This shows how arbitrary is any line between circumstantial and supplementary participles.
In Mem. 1, 1, 11 οὐδείς δὲ πώποτε Σωκράτους οὐδὲν ἀσεβὲς οὐδὲ ἰσχυρὸν οὐδὲ πρῶτον εἶδεν οὔτε λόγον ἔκουνεν
where many explanations are offered, it is probable that the genitive with its two attributive ppls. modifies the accusative οὐδὲν; εἴθε' Σωκ. --- λόγος may be said to be under the regimen of ἔκουνεν.

Gen. rei + ppl. present - actual perception;

Anab. 1, 8, 16: θορύβου --- ἴοντος

Dec. 20, 3: λόγου --- διαθείοντος

both denoting a process

which occupies the speaker's whole attention

Acc. pers. + ppl. mediate perception. Anab. 1, 2, 21. 1, 4, 5.

1, 8, 13. 1, 9, 4. 7, 2, 10. Mem. 3, 5, 1 (omitting the add.). Top. 1, 4, 15.

2, 4, 12. 5, 5, 4. 6, 3, 10. 7, 4, 8. Hell. 1, 6, 26. 4, 4, 11. 5, 2, 34. Dec. 6, 11.

acc. rei + ppl. Anab. 5,5,7 : ἡγουμένην (sc. ῥήσιν) relat. perception

Cyrop. 8,8,13 : τὰς δίκας δικάως δικάζομένας actual perception

It is not a matter of attention but a fact not with.

Absolute etc. Anab. 1,3,19. 1,3,21. 1,5,11. 1,6,2. 1,8,17. 1,9,28.

2,1,9. 2,2,17. 2,3,24. 2,4,18. 2,5,26. 3,1,7. 3,1,26. 3,2,9. 3,2,34. 3,3,12.

3,4,36. 4,3,14. 4,4,5. 4,7,22. 5,5,8. 5,6,19. 5,6,22. 5,7,2. 5,7,12. 5,7,20.

5,7,24. 5,8,7. 5,8,23. 6,2,8. 6,4,22. 6,6,3. 6,6,23. 7,3,5. 7,3,7. 7,4,21.

7,6,8. 7,6,19. 7,6,23. 7,7,43. 7,8,21. Mem. 1,1,10. 1,2,31. 1,4,13. 1,6,14.

2,1,24. 2,2,8. 2,4,7. 2,5,1. 2,6,12. 2,6,13. 2,7,14. 3,5,9. 3,6,2. 3,11,1.

4,2,8. 4,2,8. 4,2,8. 4,2,12. 4,4,8. 4,4,9. 4,6,15. 4,8,8. Cyrop. 1,2,14.

1,4,8. 1,6,15. 1,6,43. 2,1,3. 2,1,4. 2,1,13. 2,1,19. 2,2,3. 2,2,12. 2,4,16.

3,1,8. 3,1,31. 3,1,43. 3,1,43. 3,2,27. 3,2,31. 3,3,18. 3,3,35. 3,3,35. 3,3,48.

3,3,50. 3,3,51. 3,3,62. 4,1,14. 4,2,27. 4,3,21. 4,4,9. 5,1,1. 5,2,17. 5,3,12.

5,3,16. 5,4,3. 5,4,32. 5,5,24. 6,1,1. 6,1,34. 6,1,47. 6,2,2. 6,2,3. 6,2,15.

6,2,21. 6,2,21. 6,3,15. 6,3,21. 7,2,11. 7,5,86. 8,2,11. 8,2,12. 8,3,30. 8,6,16.

8,7,7. Hell. 2,1,4. 3,1,28. 3,2,13. 3,2,14. 3,2,26. 4,2,3. 4,3,2. 4,5,7.

4,8,12. 4,8,15. 4,8,35. 5,2,11. 5,2,15. 5,4,26. 6,1,8. 6,2,33. 6,5,45. 6,5,45.

7,1,32. 7,1,37. 7,1,39. 7,3,6. 7,4,25. 7,4,39. 7,4,39. 7,4,39. Oec. 2,9.

3,9. 3,13. 6,1. 6,12. 7,5. 11,5. 11,6. 13,4. 15,7. 15,10. 15,13. 19,17. 20,4.

Oec. 20, 24. 21, 11. Couv. 4, 53. 8, 3. 8, 30. 9, 3. 9, 3. Hiero 8, 3. Ages. 2, 28.
6, 2. 8, 7. R. L. 13, 9. Veet. 4, 14. Hipp. 2, 2. Cyn. 1, 16. 5, 19. 5, 20.
9, 6. 12, 1. 12, 14. Apol. 6.

ἄκούειν κακῶς (εὖ) Anab. 7, 7, 23. Couv. 4, 64. R. L. 2, 18.

acc. + inf. Anab. 1, 3, 20. 2, 5, 13. 3, 1, 45. 3, 2, 34. 3, 3, 16. 4, 5, 35.
4, 6, 14. 4, 6, 16. 5, 4, 5. 5, 5, 11. 5, 5, 23. 5, 6, 22. 5, 7, 5. 6, 4, 8. 6, 6, 15. 7, 3, 18.
7, 6, 11. 7, 8, 6. Them. 3, 1, 1. 4, 2, 4. Cyrop. 1, 1, 4. 1, 3, 1. 1, 4, 16. 1, 6, 15.
2, 4, 15. 4, 5, 9. 4, 5, 11. 5, 1, 6. 6, 1, 36. 7, 2, 24. 7, 2, 26. 7, 5, 15. Hell. 1, 5, 11.
2, 4, 43. 4, 8, 29. 4, 8, 36. 5, 1, 25. 6, 5, 45. 7, 4, 5. 7, 5, 7. Oec. 10, 1. 10, 27.
20, 28. Ages. 1, 33.

Compounds.

ὑπακούω

Gen. pers. Cyrop. 8, 1, 4. εὐρήσετε --- ταύτην (sc. τὴν πόλιν)
"καὶ τὰ τῶν πολεμίων ὑπακούειν" is the only
certain example and Cobet followed by Hug writes ἄκούειν.
It is the theory of Cobet (R. L. p. 520 f.) that ἄκούειν means in the
sense of 'obey one' belongs to the elder Ek. and that ὑπακούειν ἡρί
began to be constantly used instead. The
conclusion therefore with the latter verb is an error arising

from the 'Graeculorum concordia'. But this theory flies in the face of the mss. in too many passages to be followed. The gen. refers to a state of subjection just as in Thucydides. In Anab. 4,1,9. αἱ δὲ καρδοὺχοι οὐτε καλοῦντων ὑπακούουσι, the gen. is most likely absolute.

Dat. pers. Mem. 2,3,16. Cyrop. 1,1,3. 2,4,6(2). 3,3,11. 3,3,42. 4,1,3. 4,5,19. 8,1,18. 8,7,16. Oec. 9,18. 13,7. Ages. 3,4. In Cyrop. 2,4,6. 4,5,19 and Ages. 3,4. the pres. ppl. is found but it is attributive in the first and substantival in the other two. The sense in all these passages is 'to obey an order', 'answer a summons', 'heed a request', 'respond to instructions'. The only place where subjection would possibly seem to be designated is in Oec. 13,7. οἱ --- πόλοι μερθέουσαν ὑπακούειν τοῖς μελοσώφεισι. but the context rather shows the idea to be that of separate responses to the rein, not that of subjection. The positive and dative are differentiated just as in Thucydides. The person named in the dative receives a favor. This idea is clear throughout.

So much for the personal constructions.

The phrase *μηδένος ὑπακούει* is found in the following passages:

Acc. *ῥεῖ*: *Cyrop.* 2, 2, 3: ὁ δὲ μάλα γε τούτῳ ἐτάκτως ὑπήκουσεν.

Gen. *ῥεῖ*: *Cyrop.* 8, 1, 20: εἴ τις τούτων (sc. τῶν τρόπων τῆς ἀνάγκης)
μηδένος ὑπακούει.

Dec. 14, 3: οὐ μάντοι γε πάντας ἐξ ἐτοίμου
εὐρίσκω ὑπακούοντας τῆς διδασκαλίας ταύτης.

Gen. or acc. *ῥεῖ* with possible dat. person.

Dec. 9, 1: ἡ γυνὴ ἔδοκε σοι --- πῶς τι ὑπακούειν ᾧ οὐ
ἐσπούδαζες διδάσκων;

Dat. *ῥεῖ*. *Mem.* 1, 2, 30: τοῦ δὲ Κρίτων τοῖς ταύτοις οὐχ ὑπακούοντος.

τούτο is an adverbial accusative. Kertlein

and Hug considering *Cyrop.* 8, 1, 20. to be parallel change to *μηδέν*; but *μηδένος* is not neuter. It refers to *τρόπος τῆς ἀνάγκης* of the same sentence, and is of character similar to *διδασκαλίας* of *Dec.* 4, 13. Here again the uniformitarians amend, writing *ἐπακούοντος* (ibid. H. E. 551). But this does not yield as much as the context demands. The overseer of a farm says that he undertakes to instruct his bailiff in the observance of honesty. Then follows our sentence.

He got attention of course, but not submission. Acc 9, 10
if ἔν be not partitive, is of the same kind.

The dative refers to a single suggestion. Tho' the
difference between the two cases is not as marked as with
personal objects, they are not synonymous quite. Each
of the genitive words designates a method of correction. The
verb then might mean 'heed the offer' or 'show responsive-
ness to the process'.

Absolute: Anab. 4, 1, 9. 7, 3, 7. Mem. 2, 7, 10. Cyrop. 1, 6, 19.
2, 2, 30. 8, 3, 21(2). 8, 4, 9(2). Hell. 5, 4, 24(2). 7, 4, 33. Cour. 1, 11. R.L. 8, 2.
8, 3. The verb means 'yield to persuasion or advice',
'heed a summons', 'respond to a knock at the door'.

δικούω

Acc. rei, Acc. 11, 1 : ἔργα

Heiro 7, 11 : τὰυτὰ πάντα

Gen. rei, Cyrop. 4, 4, 3 : πάντων

The first designates a fact. Between the other
two no difference is observable, except that the continuity
and charm of the story is more clearly marked.

latter than in the former.

²
ἐπακούω

Acc. rei, Anab. 7, 1, 14 : τὰυτα

absolute, Gen. 5, 19.

²
εἰσακούω

Acc. rei, Hell. 5, 3, 10 : οὐδὲν εἰσῆκονον (Hes. οὐδένας ἤκονον)

and the same in absolute.

absolute, Hell. 5, 2, 13.

In both instances the verb means 'give ear'.

²
προσπακούω

Acc. rei, Hell. 2, 4, 22 : ταῦτα

Hell. 3, 4, 1 : τοῦτο

²
ἰσχυροῦ

absolute, Anab. 2, 5, 16

²
συνακούω

Acc. rei, Hell. 2, 4, 36 : τὰυτα

Gen. pers. + acc. obj. - absolute construction, Hell. 5, 4, 31 :

ἀνακούοντες... ἀλλήλων. Collet, H. X. p. 7, and

ἐξήκονον (see p. 27).

προακούω

In Mem. 2, 4, 7 the object is under government of several other verbs.

In Cyrop. 4, 3, 21 where πολλά is the object. C has προακούοντα and AG ἀκούοντα.

ἐξακούω

In Cyrop. 4, 3, 3 Ms. C reads οὕτως ὅπου ἔμελλον αὐτῷ ἐξακούεσθαι τὰ λεγόμενα εἶπε τάδε.

Mss. A & have: οὕτως ὅπου αὐτοῦ ἔμελλον ἀκούεσθαι τὰ βουλευόμενα λέγει τάδε.

Windolf "keeps the latter. So too, omitting αὐτοῦ. Volck (N. L. 7) writes οὕτως ὅπου αὐτοῦ ἔμελλον ἐξακούεσθαι, preferring the compound because it is properly used of 'vox aut clamor e longiore intervallo editus'. But cf. Nauck's *Tragic frag.* ad op. 47 which contradicts this claim.

ἀκροάομαι

Gen. pers. Cyrop. 1, 3, 10. Conv. 3, 6.

Gen. pers. + acc rei, Hell 7, 3, 3: αὐτοῦ πάντα

ὡς ακουστῶ. Absolute, Cyrop. 5, 3, 56. 8, 2, 10.

supra

κατά

San pers. Αδγ. Γαγ. 6,14

San pers + acc rei Γγ1 ταῦτα ἀνέχουσι ἀκούσις αὐτοῦ

κακῶς ἀκούει Βδ4. 5,75

Absolute 1,18. Γδ2. 5,64. 5,81. 6,36. 6,48.

ἀκροάομαι

San pers

Genet. Pl. II

κατά

κατά

San pers. hand from. 1,51. 1,56. 1,116(2). In all but one

1,116(2) the copy is from a

San pers 1,116(2).

San pers:

1,19 : τα γερόμενα

1,116(2) : τα γερόμενα

1,116(2) : τα γερόμενα

1,116(2) : τα γερόμενα

1, 50 : τε ἰούρου ἰστὶν ἡ γυνὴ

66 : 7207d

1,70 : 1500

1,124 : TAU, X

2, 19 : 76

[Faint handwritten notes]

Im rei: 4,7 : ἑκατόν τῶν ὑπάρχον

The accusative in 1, 28 and the genitive in 4, 7
appear - some doubt. The basic thought of differ-
entiation is easily suggested. (184, 150 compare
with 184, 150. The above p. 184. Nothing - the
meaning is not very clear for affecting from the
most gentle - 184 under the relative is selected
of the case of the antecedent. The other construction
of relative is possible.

Therefore a small but definite actual increase.

March 25 1911 31 100.00 100.00 100.00 100.00

[illegible]

ἀκροάομαι

Gen. pers. 4, 8. 4, 20.

Gen. rei 1, 9 τῆς ἀπολογίας. The paraphrase of this in
the same sense - you are accused in the charges very
partly - draws attention to the difference of the
subject. 1, 2. 1, 35. 1, 40.

ἔρως.

ἀκωή.

Gen. pers. 1, 43. 12, 46. 12, 48. 19, 2. 19, 59. 19, 60. 30, 9.
30, 9. 31, 14. 32, 28. fr. 53, 2. fr. 88.

Gen. pers. heard from. 3, 21 (2). 12, 61. 19, 19. 19, 24.
19, 26. 19, 43. 25, 4. 27, 4. 31, 23. In all except 27, 4 the
thing said is heard.

ἀκωή ἀκούω. 1, 2. 1, 35. 1, 40.

The phrase ἀκούω ἀκούω is all of the
kind of ἀκούω ἀκούω. It is found in the same
context.

6, 7. 1, 2. 1, 35. 1, 40.

1, 2 : «σλλχ'

3, 4 : «σθ'

4, 5 : ια γεγεννημένα + γενησ.

5, 6 : τὰληθῆ + γενησ.

6, 7 : «

6, 8 : τὰ τούτου ἀμαρτημάτων

7, 9 : μηδὲν .. κακόν

7, 10 : ια γεγεννημένων

8, 1 : ἄλλο τῶν ἀπορρήτων

8, 2 : οὐκ ἔστιν οὐδὲν κακόν

8, 3 : ἀσχετὸς ἀνείας

8, 4 : ια προσηκοντά see κακῶς ακούειν

8, 5 : «

8, 6 : «

8, 7 : καὶ αὐτοὺς λόγους + γενησ.

8, 8 : ια ὑμῶν

8, 9 : πρόφασιν + τὰ καὶ οὐκ ἔστιν

8, 10 : οὐκ ἔστιν

8, 11 : «

32, 10 : ΤΑΥΤ'

33, 2 : ΤΑ

Em. rei

2, 38 : ΠΑΙΔΟΣ, ΠΑΡΑΚΕΛΕΥΟΜΟΥ ... ΚΑΙ ΚΡΟΥΣ

13, 3 : ΤΩΝ ΠΡΟΚΥΜΑΤΩΝ ΑΠΑΝΤΩΝ

14, 23 : ὧς = ΠΟΝΗΡΙΑΣ

25, 1 : ΙΣΑΙΟΥΝ ΔΟΧΩΝ.

Of these, 10, 22 crosses 13, 3. The former gives an occurrence of what the latter has, the latter being a matter of what the former is not. But the point of view adopted with reference to the correction is not clearly suggested.

Again 14, 61 and 25, 1 show different cases of the same word. Both are corrected. The former correction is given. The latter is not.

Nothing is to be said of the remaining corrections suggested. For they consist of entire rejection of the original text and substitution of a new one.

In 2,38 is given in detail a scene upon which the
lenses and whose confusion is imitated in the structure
of the sentence. The character of $\eta\varsigma$ is not suggested.

Interpretation

Gen. pres. - present participle - actual perception

6, 2. 16, 2. 27, 1. 27, 8.

Gen. rei + present participle - actual perception -

2, 1. 10, 26. 11, 9. 13, 55. 13, 77. 13, 85.
dent.

ΚΑΚΩΣ ἀκούειν : 8, 3. 8, 15. 10, 11. 10, 13. 10, 23. 10, 28.

11, 8. In 10, 26 and 11, 9 both the acc. rei (τὰ προσήκοια)
and ΚΑΚΩΣ are present, as in Dem. p46, 3 (This
might be explained in another way).

Acc. + inf. 10, 21. 10, 30. 11, 7. 13, 55. 13, 77. 13, 85.

25, 21. 26, 3. 26, 16. 31, 27. In the first and third of the

list ἀκούειν - λίσσασθαι, for what the person hears is

considered as a whole

2, 1. 10, 26. 11, 9. 13, 55. 13, 77. 13, 85.

Supra

σπαραξίω

absolute: 2, 29. Equated in the same sentence with *απο*

απο

ἀκροάομαι

Gen. pers. 10, 66. 10, 70. 10, 79. 10, 80. 10, 81. 10, 82.

20, 9. 27, 9 (3). 30, 1.

absolute: 10, 66. 10, 70. 10, 79.

Isocratic.

Isocratic

Gen. pers. 1, 1. 1, 11. 1, 12. 1, 13. 1, 14.

Gen. pers. heard from: 3, 11. 5, 42. 8, 8. 8, 12. 9, 42. 12, 16.

10, 16. The *Gen. pers.* is *heard from* - *heard*.

10, 11 and 10, 1. *heard from* they *heard from*

-- *απο* *gen* -- is also *heard from* & is impossible
any *whether* the *gen. pers.* is *heard from* - *heard from* - *heard from*.

The *gen. pers.* *heard from* is *heard from* by *απο*

gen - *απο* *gen* *heard from* is *heard from* by *απο*

12,146 : συμφορὰς

12,206 : μηδὲν - τῶν ἐμῶν.

12,213 : τρυφᾶ

12,252 : ἱκς ἡρξῆς

15,17 : τὰ παρ' ἐμῶν

15,22 : τὴν φωνήν

15,33 : μηδὲν ... φλακῦρον

15,44 : τὴν ἀλγέθειαν

15,50 : ἀπὸ τῆς ἀλγέθειας

15,54 : ἀπὸ τῆς ἀλγέθειας

15,60 : ἀπὸ τῆς ἀλγέθειας

15,66 : ἀπὸ τῆς ἀλγέθειας

15,72 : ἀπὸ τῆς ἀλγέθειας

15,78 : ἀπὸ τῆς ἀλγέθειας

15,84 : ἐν ... μόνον ... τῶν τούτων πεπρωμένων

II = (2) ἀλγέθειας

III = ἀλγέθειας

IV = ἀλγέθειας

2,42

2,42 : αὐτῶν (referring to τὰ συμβαλλούσα καὶ τὰ
παθηκίαν καὶ τῶν συγγραμμάτων).

2,43 : κωμωδίας

2,44 : τῶν ποιητῶν (σε λόγων)

2,45 : τῶν ποιητῶν ἐν ποιήσει

2,46 : ποιητῶν

2,47 : ποιητῶν — ποιητῶν

2,48 : ποιητῶν

2,49 : ποιητῶν ποιητῶν

2,50 : ποιητῶν ποιητῶν

2,51 : ποιητῶν

2,52 : ποιητῶν

2,53 : ποιητῶν

2,54 : ποιητῶν

2,55 : ποιητῶν

2,56 : ποιητῶν καὶ ποιητῶν ποιητῶν

2,57 : ποιητῶν

2,58 : ποιητῶν

15,216 : τῶν λεγομένων

4 : των πεπραγμένων

The only sound word is *qawir* in 15, 22. The context is the same as in 11, 22 etc. I am following

3 instances of λόγος and 1 of λόγους stand opposed to 3 of λόγων and 1 of λόγου. With the accusatives in 3, 11 and 15, 132 the personal source is given. In 1, 18 the verb means practically 'find'. In 8, 114, antithesis makes the construction one of vision — ἔπιδεχέσθαι on the one hand, and εὐκοῖτως ἀκούειν on the other. In 15, 132 an interesting way is listened to. In 12, 62 and 15, 67 the sense is subterfuge. In 15, 47 the attention of the hearer is held by ornate discourse.

There are two examples of $\pi\rho\chi'\zeta\alpha\alpha\varsigma$ and one of $\pi\rho\chi'\zeta\alpha\alpha\varsigma$. In 12,150 the personal source is given. But the contexts of 12,108 and 12,252 are about the same.

Βλασφημία π. καθ' ἑαυτήν. 4^ο καν.

accusatives are names of facts, and neuters.

αὐτῶν in 2,42 is personified. Cf. a similar instance in 11, 11. It is not a person but a part of the acquisition of the intellect but an entertainment. In 4,159 ἵνα πολλάκις ἀκούοντας τῶν ἐπῶν ἐκμανθάνομεν τὴν ἔχθραν etc, it is possible that the influence of the adjacent ἐκμανθάνομεν has drawn into the genitive an object which ἀκούοντας might have in balance between the gen. and acc. Still the notion of sympathy in hearing is very appropriate here.

There is no observable difference between αὐτῶν ἀκούσας of 5,22 and ταύτων ἀκούσαντες of 5,23 except that in the former the speaker is one who confer with him and considers their words of no account, while in the latter they hear him.

In 5,24 patient hearing is given. In 11,3 the hearing is a painful process. 12,62 and 137 are non-committal. In 12,136 αὐδῶν δὲν ἔστιν ἡ...

λόγος διεξιόντος is seen to be an object of attention.

Attended attention.

Gen. pers. + pres. ppl. — actual perception — 6, 46. 6, 96.

Gen. pers. + pres. ppl.

Acc. pers. + ppl. — mediate perception — 4, 92. 8, 45. 12, 156.

ἔκοντες κακῶς — 4, 77. 6, 59. 12, 65. 13, 1. 15, 303. 18, 9. 20, 3.

Gen. pers. + pres. ppl.

Gen. pers. + pres. ppl.

5, 7. 5, 27. 5, 72. 5, 83. 5, 84. 5, 101. 5, 151. 5, 155. 6, 47. 7, 6. 7, 19.

7, 63. 8, 36. 8, 40. 8, 63. 9, 7. 9, 10. 11, 47. 12, 2. 12, 14. 12, 38. 12, 55.

12, 74. 12, 156. 12, 187. 12, 206. 12, 211. 12, 238. 12, 239. 12, 246.

14, 15. 15, 10. 15, 18. 15, 31. 15, 32. 15, 43. 15, 115. 15, 139. 15, 141. 15, 150.

15, 189. 15, 275. 15, 278. 15, 310. 17, 8. 17, 35. 19, 42. 21, 20. I, 5.

II, 7. IX, 7. fr. S' 2.

Compounds

Compounds

Compounds

ἀκούω

Acc. rei: 15, 192: ἀνδρὶν.

ἀκροόμεαι

Gen. pers. 10, 30: τῶν ἀκούοντων.

Gen. rei: 14, 6: τῶν ἀκούοντων in a plea for attention.

Absolute: 2, 49. 10, 30. 12, 263. 12, 271. 15, 11. 15, 28. 15, 1

ἰσμεν.

ἀκούω.

Gen. pers. 10, 30: τῶν ἀκούοντων.

Gen. pers. heard from. 6, 11. 6, 53. 9, 20. fr. 15, 1. , the thing heard being indicated.

This is expressed by παρὰ + gen. pers. in 12, 10, the acc. rei. being present.

Acc. pers. 8, 44: τοῦτον μὲν αὖν, αἰὲς ἔστω, καὶ νῦν ἀκού-

ωμεν. In this judgment the person is not heard but - felt - that is, a fact perceived. See also

Acc. rei

11, 10. 11, 1

1.20. αὐτῶν

1.21. ἐν γένει μαρτυρίας

1.22. αὐτῶν

1.23.

1.24. ἐν γένει μαρτυρίας

1.25. ἐν γένει ἐνδικαίων (μαρτυρίας)

1.26. αὐτῶν

1.27. ἐν γένει φωνῶν

1.28. : ταῦτα + παρά with gen. pers.

1.29. ἐν γένει μαρτυρίας

1.30. αὐτῶν

1.31. αὐτῶν ἐν γένει μαρτυρίας

1.32. ἀνταρροσίας - μαρτυρίας - διαμαρτυρίας

1.33. αὐτῶν τῶν μαρτυριῶν

There is but one sound-word, φωνῶν, and its close-
ness is not defined. So with παρά. The genitive - the
other two passages are slight variations, and here, as
with the same word, it is the nature of the word

from which the matter is a fact as it is in
δικαίως the thing heard is given in a *is*-clause, so that
fulfills a present. The carrying operation in the
usual sense.

Interpretation.

Gen pers. + ppl. - actual perception -

Pres. ppl. 9, 5. 12, 1.

Aor. " 8, 38 (μαρτυροῦσάντων); but the genitive

may be absolute - absolute.

π. 6, 64 εἰ τε ἀκηκόασι πῶποτε ἢ ἴδωσιν ὑπὲρ
αὐτῆς. Εὐκλήμονα λειτουργήσαντα, the acc. τε is absolute
- the participial phrase has double force. The per-
ception is mediate.

Absolute: 2, 27. 3, 11. 6, 8. 6, 31. 7, 28. 9, 37. 11, 12. 12, 12(2) for

ὑπακούω

Absolute: 4, 29. Used of response to an indictment.

ἀκροάομαι

Συγγενή

ἑκείνη

Gen. pers. 25 fr. 31 (Barten & Sauppe)

Gen. pers. heard from 15. 93, the thing heard being present.

acc. pers. 62, with the usual prolepsis. in 93

acc. rei.

15 : α + gen. pers.

21 : α + gen. pers.

Gen. rei

16 : μου τῆς κατηγορίας

29 : τῆς προκληΐσεως

77 : τοῦ ὅρκου

100 : τοῦ ἔργου

101 : τοῦ ἔργου

106 : ὧν ἐλεγχέων

107 : τῶν Τυρταίου ποιημάτων

108 : τῶν ἐλεγχέων

108 : ταύτων - τῶν ἐλεγχέων

109 : ταύτων τοῦ ψηφίσματος

122 . τοῦ ... ψηφίσματος

119 . τοῦ ... ψηφίσματος

In 37 and 121, the source of information is given not by a word for person but by one for a thing (ψηφίσμα).

Lycurgus is the only author in the whole range of the classical literature who has more examples of gen rei than of acc. rei. 77 and 80 show both cases of the same word. Inasmuch as ὄρκος is a legal document, we should expect the genitive. The accusative appears not different, unless we say that the following sentence shows that it is the practical upshot of it to which reference is made.

To κατηγορεῖς the speaker begs his audience to give a patient hearing. προκλήσεις, ψηφίσματος and σιγή-

εις — let the audience be silent.

119 — let the audience be silent.

The people are represented as dwelling and being united

in a common life.

Participial construction

gen. pers. - present ppl - verbal participle - 1, 141.

gen. pers. - ppl. - verbal participle - 1, 141.

Verbal - 1, 141.

Verbal forms.

Gen.

Gen. pers. 1, 1. 1, 14. 2, 152. 2, 51. 2, 101.

Gen. pers. heard from. 1, 4. 2, 16. 2, 100. The thing

heard being expressed - 1, 141.

1, 141.

1, 141: 7c

1, 147: τας γνώμας ... τοῦ ποιήτου

2, 16: τοὺς αὐτοὺς λόγους + gen. pers.

2, 24: τοὺς ... ἡμετέρους λόγους

2, 29: ταῦτα

2, 14: ὑπερβολὰς τινος δυνάμεως ... λόγῳ

2, 14: ἦν = ἐπεβλήθη

2,44 : τὴν λαοπὴν διήγησιν

2,44 : τὰ παρὶ Κερσοβλέπτην ... καὶ τὰς περὶ Φωκίων αἰτίας

2,44 : τὰ πρὸ τούτων

2,81 : ἴ

2,86 : τὰς μαρτυρίας αὐτῶν

3,79 : τὰυτ(α)

3,94 : '

3,102 : τὰς ... τρεῖς καὶ τὴν περὶ στρατιάν καὶ τὴν
πανσέληνον καὶ τοὺς συνέδρους.

3,137 : τὰ ληθῆ

3,144 : τὰ δεικνύματα τὰ τούτου

3,155 : τὰς αἰτίας.

Συνήγορος

1,36 : τῶν νόμων

1,195 : τῆς συνηγορίας

2,4 : τῆς Δημοσθένους κατηγορίας

2,44 : τῶν ... λόγων

2,56 : τῆς ... ἀρτίως εἰρημένης κατηγορίας

2,62 : τῶν ... ψευδισμῶν ... τῆς

2,69 : τῆς ... μαρτυρίας

2,102 : τῆς κατηγορίας

2,182 : τῶν ἐναιδῶν

3,8 : τῶν μελλόντων ἐκθίσεσθαι λόγων.

3,112 : τῆς ἀρᾶς

IV, 1 : μακρᾶς ... διηγήσεως.

in the following: where ε οὐκ ἔστιν ἐν τῇ
φράσει, the Greek is left untranslated.

2,73 : τοῦ ψηφίσματος

2,90 : τῆς ... ἐπιστολῆς

1,11 :

2,134 :

3,22 : τῶν νόμων

1,10 :

3,68 : τῶν ψηφισμάτων

If they be the words of Demosthenes

will be noticed in treating Demosthenes (see below p. 10).

In 3,70 : ὅτε δ' ἀληθῆ λέγω, ἐξ αὐτοῦ τοῦ λόγου
δικαίνοντες μεθήσομε, it cannot be told: what

~~proposition~~ ~~phases~~ ~~analysis~~

There are no sound-words. If any difference is observable between τῆς μαρτυρίας and τὰς μαρτυρίας αὐτῶν it lies in the fact that αὐτῶν may be oblique. The genitive and accusative of δοῖον occur twice each. The first occurrence has the sense indicated by the other in a context like that of ἀποδοῖον in Gen 22. (see below p 317). The former genitive is indeterminate. As to the latter, the hearers listen and await the end with a purpose in mind. The periphrasis in 2,34 sums up δοῖον and gives the ultimate result. δι' ἧν and ἡν are not that different. They do not cross anywhere else. The remainder of the sentences are of such a kind which is learned, and which are equivalent to an indirect question or an object clause. In the genitive, we find ἡν and δι' ἧν as well as ἡν and δι' ἧν. The character is ἡν in 3,112. οὐκ ἔστιν, is not clear. To μαρτυρίας in 2,4 the hearer listens critically.

as with Demosthenes (see below p. 322)

In $\Sigma\text{II}, 9$ Λαδραυμένης αὐτῆς (επιτίριδος) personification is evident.

It is not certain whether Λαδραυμένης is connected with the prefix in $\Sigma\text{II}, 9$ or not. It may be a fact or a coincidence.

Compounds: 1, 12. 1, 13. 1, 14. $\Sigma\text{II}, 1$.

1, 17. 1, 31(2). 1, 44. 1, 45. 1, 53. 1, 72. 1, 102.

1, 132. 1, 135. 1, 175. 2, 2. 2, 7(2). 2, 34. 2, 49. 2, 78. 2, 81. 2, 92.

1, 115. 2, 11. 2, 34. 3, 50. 3, 53. 3, 54. 3, 55. 3, 59. 3, 60. 3, 118.

3, 127. 3, 129. 3, 162. 3, 111. 3, 112. 3, 113. 3, 114. 3, 115.

3, 229. 3, 241. $\Sigma\text{II}, 3$. $\Sigma\text{IV}, 1$. $\Sigma\text{IV}, 5$. X, 6.

Compounds

ὑπακαύει

C-X. $\Sigma\text{II}, 9$: ἐὰν ὑπακαύσῃ ὁ Μισογόλος τοὺς νόμους καὶ

ἑαίῃ

1, 111

$\Sigma\text{II}, 9$: 1, 49 τοὺς νόμους (see above)

Example 117

In all, the verb refers to heeding a call or injunction.

ἀκροάομαι

Dan. rei 3, 192. 193. 194. 195. 196. 197. 198. 199. 200.

3, 53

There is a lot of — — — — — attendance in the text.

προακούω.

παρά + gen. pers., with ὅτε-clause for object 1, 145.

ἀκροάομαι

Dan. pers. 1, 77. 3, 201. VII, 4.

acc. rei : 3, 192 : ἐπεὶ δὲ ἢ ἄλλότριν τε πρᾶγμα.

Dan. rei : VII, 5 : τῶν βλασφημιῶν.

In 3, 166 ῥήματα, ἃ πῶς ποθ' ὁμοῖς ... ἐκαρτερεῖτο

ἀκροώμενα; there is possible double meaning.

In the passages which has the accusation,

absence of attention is distinctly affirmed. — — — — —

VII 5. The verb connects — — — — —

Absolute : 1, 175. 2, 62. 2, 102. 3, 166. 3, 226

Hypermetals

ἀκούω

~~Gen. pers. heard from.~~ 11.

Gen. pers. heard from. 2, 3. and possibly 3, 23 καί μου

λογ. ἀκούσατε, ὃν μέλλω λέγειν.

παρά + gen. pers. is found in 5, 20. + acc. acc.

acc. acc.

2, 6 : ταῦτα

1, 10 : τὰ καθ' ἕκαστα τῆς κατηγορίας.

3, 23 : μου τὸν λόγον

5, 8 : τὰ εὐγεγραμμένα

3, 13 : τὰ πεπραγμένα ... καθ' ἓν ἕκαστον

5, 11 : ὅσα (-τὰ χρέα) + παρά with gen. pers.

5, 20 : ὅσα " "

1, 10 : τὸ γενομενόν

Among these accusatives, λόγον is indeterminate unless μου is oblique. ὅσα is a fact learned. See next.

Participial construction.

Gen. pers. + pres. ppl. - actual perception - 2, 7.

Gen. pers. + pres. ppl. - ...

... ἀναγνωστικῶν . 5, 8 ἔν (- συνθηκῶν) ἀναγνω-
στικῶν . Plots : legal documents.

In 4, 4 ὅτε ... αὐτῶν τῶν νόμων ἡκούετε ἀναγνω-
στικῶν , the same conditions obtain as in Demosthenes
(see below p. 320)

Gen. pers. + pres. ppl.

absolute . 1, 11 . 6, 11 . 7, 11 . 8, 11 . 9, 11 . 10, 11 . 11, 11 .

Compounds

... ..

absolute 1, 11 . based of an

... ..

Gen. rei 5, 12 : τοῦ πράγματος , name of a

Παραδείγματα

ἰσμεν

Gen. pers. 1, 5. 41.

Gen. pers. third fem 1, 49. the one & the same person.

παρά, gen. pers. second - 1, 72. 2, 11.

Gen. pers. 1

1, 5 ἰσμεν

1, 22 : τὴν κρείττον

1, 5 βραχὺα - gen. pers.

1, 72 : τοὺς λόγους + παρά with gen. pers.

2, 11 : λόγους + " " "

3, 17 : ἀδικήματα

Gen rei. 1

1, 47 : τῆς ἀρεῆς

1, 78 : ἐξέκλειψεν τοῦ ψηφίσματος ... καὶ τῆς μαντείας

1, 80 ἀντί τῆς μακαρίας

2, 5 : τῶν παρ' ἐμοῦ λόγων

1, 80 λόγων

Gen. pers. third fem 1, 49. the one & the same person.

λόγους contrast with two of λόγους. Both accusatives
have the same meaning. The genitive does not de-
stroy their character. κρίνον is a piece of news
branded abroad, a fact learned. So with ἀδικήματα,
where the notion of totality, of effect, is made all the
clearer by an antithesis. The genitive is the accusative
and genitive in legal documents.

Acc. + inf. 1, 80.

Absolute 1, 48. 1, 80. 2, 1. 2, 8. 2, 15. 2, 16. 3, 1

Words

—

Gen. pers. heard or obeyed: 1,1. 5,7. 9,27. 9,57. 11,22. 18,1. 19,5. 19,113. 19,213.

19,340. 20,68. 22,4. 22,39. 22,40. 24,1. 27,3. 29,4. 34,21. 34,46. 35,9. 41,18. 45,1.

47,33. 48,3. 50,27. 52,6. 55,2. 57,1. 58,3. 58,38. 58,44. 59,70. p.2, 1.3. 10,2.

23,3. 25,1. 26,1(2). 27,2. 34,1(2). 36,1. 42,1. 50,2. Prolepsis in 19,298.

uv 49,13. 50,6 and toutw in 57,17 may be masculine or neuter.

Gen. pers. heard from: 1,22. 2,17. 6,6(?). 6,27. 10,32. 18,23(?). 18,36.

18,60. 18,173. 18,174. 18,271(?). 19,8. 19,15(?). 19,22(?). 19,35(?). 19,43. 19,65.

19,85. 19,104(?). 19,123. 19,163. 19,178. 19,192(?). 19,249. 19,277. 19,306. 20,68.

20,135. 20,160. 21,137. 21,184. 23,148. 23,17. 23,19(?). 23,125. 23,147.

23,182. 25,54(?). 25,55. 27,27. 29,58. 33,16. 36,36. 36,58. 36,61.

37,8. 37,9. 37,19. 42,10. 44,55. 45,6. 45,27. 45,53. 45,87.

49,5. 49,7. 49,33. 49,57. 49,63. 49,67. 49,69. 49,71. 49,73.

49,23. 50,26. 50,49. 52,9. 52,12. 53,12. 55,11. 55,24(?). 58,24.

58,62. 59,10. 59,30. 59,32(?). 59,46. p.2,1(?). 25,1(?). VI,2. In nearly all

of these, the thing heard is indicated in some way. In many instances it is difficult

to determine the sex of the word or the case, but in most instances it is clear.

Where the doubt is most pronounced, it has been indicated with an interrogation point. In 24, 144. 35, 5. 37, 3. where a personal genitive is used along with περί + gen. rei, it is impossible to say whether it is abl. or not. 50, 6 ἂν ἀκούοντες ὑμεῖς τότε ἐν τῷ δήμῳ ἀπὸ τῶ ἀγόντων καὶ τῶν συναγορευόντων αὐτοῖς, is exactly parallel with Luc. 6, 63 (See above p. 234 n. 1). 189, 'I consider it necessary for me to say a few things on the subject τῶν μεγίστων ἐμεῶν' - - ἀλλὰ πῶς περὶ τῶ ἀπὸ τῆς πρᾶξης τῆς ἐμῆς ἀντιφρον, is usually cited as an example of the double genitive; but εἰς is possessive - 'my business'. Toliver has with little probability suggested that τῶν - - ἐμῶν may modify ἀλλὰ πῶς περὶ.

In a few instances the person heard from is rendered by παρὰ + genitive; viz., 4, 3. 9, 26. 14, 12. 19, 31. 19, 217. 20, 52. 21, 226. 50, 62.

The one at whose mouth a person is well or ill spoken of is expressed by ὑπό + gen. in 20, 104. 40, 45. 48, 8(b).

In the following passages the acc. case appears:

19, 57: πρὸς Πιπτινῶ πρὸς ἡμετέρας ἀκουσάντες τὴν φωνὴν Φιλιπποῦ καὶ ξείνους ἐθροίσθητε.

20, 87: πρὸς πολλοὺς ἄλλους, οὓς ἀκηκόατε. cf. Soph. Phil. 591.

21, 65: οὐδένα πώποτ' οὐτ' ἀκήκο' οὐθ' ἑώρακα ὅστις, etc.

23, 28: ἐκράτη ὅσοι ἐστὶν ἑταῖροι, εἰς ἑαυτοὺς ἀκηκόατε.

47, 33: ἀκούω τὸν Θεόφρητον τῶν πεπλησιακότων ὅσος εἴη περὶ τὰ διάφορα.

49, 23: ἀκούσας δ' ὁ παῖς ὁ ἐμὸς τοῦ Αἰσχυρίωνος --- τοῖς τε ἀφ' ἑμῶν καὶ τῇν χρείαν

φ. 1, 2: ἐν Ἑλληνιστῶν Φιλ. π. π. οὐ γινώσκον. καὶ ὁ π. π. οὐ γινώσκον. (φ. 1, 2: ἐν Ἑλληνιστῶν Φιλ. π. π. οὐ γινώσκον. καὶ ὁ π. π. οὐ γινώσκον.)

Ἑλατρία ὄντα, ἀλλ' ἐπὶ τοῖς ἡμετέροις ὁρίοις — where ed. A. reads γὺν ὄντα and

Blacc deletes ὄντα to avoid hiatus. — Besides χρείαν of the sixth example,

the first does not strictly belong here, but it forms a good bridge from the familiar acc. rei to what may seem a peculiar use of the case.

In these cases, where the person is degraded from an agent to a fact or a name, excellent testimony is given to the real nature of the accusative case after the verbs of saying. The accusative is degraded from the active in its very basis; for in the first place, the person is not heard to make a sound; in the second, no information is received from him; in the third, remarks are not made concerning him (i.e. the acc. is not equivalent to the loose or περί-geritive). The last statement alone may not seem clear. Take, for instance, the third example cited above. 'I have never heard (of) one -- who', does not mean 'I have never heard things said about one -- who', but rather, 'I have never heard the instance of one -- who'. The sentences are all of the same character. The verb ὁρῶν has nothing peculiar to help. The word in the person and that in the thing. 49, 23 is a case of the same sort. Φιλ. π. π. οὐ γινώσκον is not to be differentiated from ὁρῶν with its ὁ. The ὁ of the copula and is welcome in the main clause and we feel its absence especially in the first and last of the list which offer inde-

parallels for Soph. O.C. 694 (See above p. 73) and Eur. H.F. 76 (See above p. 77). To show that there is no dividing line between these accusatives, Apuleius 62 coordinates the proleptic acc. with the acc. + ppl. (See page 700). In hearing the person we do not hear an object or the fact or rather he is an instance of something, and it is this instance which the hearer finds for a category. Here just as usual in the accusative, what one hears, he gets — which is not true of the gen. pers., for one does not get the person as such. The category in which the person moves as an instance is given by the context. Apuleius is collecting specimens of human character. Then he gets four examples till he has received that of Telesphorus. The category is most explicit and direct in the added ppl. Thus in 5, 100 as noted above, the category is "carnal or non-carnal" and he is the carnal kind. For the sake (or rather facts) stated in these sentences, the elements of time and emotion are absent. One receives or misses an effect. This has been found to be the character of the acc. wherever it is written down.

Acc. rei:

2, 29 : τὰς ἀνάγκας --- τὰς

3, 1 : τοῖς οὖν

4, 14 : ἀπάρτα)

4, 28 : τὸ --- τῶν χρημάτων

1,30: τι

1,47: τὰ δυνάμει αὐτῶν

1,5: τὰ βέλτε

6,1: ταῦτα

6,6: τοὺς λογισμοὺς --- μου

6,26: πολλοὺς ἑτέρους λόγους + παρά, with γεν. φερε.

8,34: πάντα

10,1: οὐ

10,2: [ἀδελφία καὶ φιλοφιλία --- ποσότης τὸ πλῆθος] ὅσην

10,11: τοὺς --- λόγους

10,28: ταῦτα

10,28: ὅσα

10,32: πάσας τὰς πράξεις + γεν. φερε.

10,32: ὅν (= λόγον)

10,75: πάντα --- τὰ δεόντα

10,75: [ἐπιστολὰς --- ποιήσας] σίας

13,2: τοὺς λόγους

13,8: ταῦτα

13,8: τὰ βέλτε

13,3: πολλὰ καὶ ψευδῆ καὶ πάντα ῥῶλλον ἢ τὰ βέλυστα

14,17: ὅλον τὸν τρόπον τῆς οὐντάξεως

14,33: ἀληθῆς --- ἰμεθ

15,1: ὡς

15,23: ὅς ταύτην τὴν φωνήν

16,36: πάντα + γεν. φερε.

16,43: ὡς

16,60: ἃ + γεν. φερε.

16,68: ῥῶκρά --- τὰ ἀεικαίματα

16,71: φωνήν --- ἐξου

17,8: τὰληθῆ + γεν. φερε.

17,15: φωνήν --- τοῦ καταπύστου Φιλοκράτους

17,31: τὰληθῆ παρ' ἐμοῦ

17,35: ὡς --- ὡς

17,42: πάντα

17,43: ὡς τὰληθῆ

17,55: τοῦτο --- σου

17,57: See acc. φερε. φ. : ὡς

17,61: φωνήν --- Ἀσθένους κατηγορούντος Φιλίππου

19,109: τούτων οὐδέν' --- τῶν λόγων

19,113: ἐκείν' ἀληθῆ

19,125: ταῦτ(α)

19,135: "

19,178: ἐμοῦ ἀληθῆ

19,192: (μικρόν --- μου; (αὐτὸ μικρόν καὶ σε αὐτὸ αὐτὸ.))

19,207: ταῦτ(α)

19,217: " + παρὰ αὐτῶν γεγενησθαι.

19,227: τὸ τούτων αἶτιον

19,273: τὸν λόγον τούτων

19,289: τόδε(ε)

20,45: τὰς --- εὐσεβείας --- ἐκ τῶν ψηφισμάτων

20,47: ταῦτ(α)

20,52: ἔ + παρὰ αὐτῶν γεγενησθαι.

20,74: τὸ μέλλον

20,160: ἐκεῖνο --- μου

21,23: [ὅτι βρεῖται αὐτῶν καὶ ἀπειρίας τοσάυτας] ὅσας

21,50: ταῦτ(α)

21,77: τὴν ἐχθραν (ἐπὶ ἐχθρῶν).

21,82: παρ' οὗ δὲ ἀπεκρίθη ὑβρίζων

21,130: παρ' οὗ

21,176: παρ' οὗ

21,184: παρ' οὗ --- μὲν

23,148: "

21,214: τὸ πεπραγμένον

21,217: "

21,226: οὐδέν --- παρ' οὗ

22,5: οὗ ἀπολογίας

22,11: προφάσεις καὶ λόγους --- τῶν ἀδικούντων

23,5: τί

23,11: τοὺς --- λόγους --- μὲν

23,25: ἐν ᾗ δίδω

23,147: μὲν τὰ πεπραγμένα

23,153: τὸ πρᾶγμα (proleipsis)

23,172: ταῦτα

23,176: τὸν ὄγκον ὃν ἤκουσαθ' ὑμεῖς ἑαυτοῦς

23,193: ταῦτα

23,22: τοῦτον --- τὸν λόγον

2 3 . 1.57.1

24,41: γνώσονται δὲ [τοὺς νόμους] ἀκούοντες αὐτοῦ (εἰς τὴν αἰώνιον βίαν 8).

24,139: παράδειγμα τι

24, 141: πᾶσι

24, 141: πᾶσι

24, 141: πᾶσι

25, 50: πάντα

25, 54: τὰ λούπια

25, 56: ἕτερον δεινὸν --- πρᾶγματα

25, 62: λόγον ἢ σύμβολον τινα + ἐκ στόματος

25, 88: τὰς βλασφημίας

27, 7: πᾶσι τὸ ἐνέργειαν αὐτῶν καὶ ὅσα ἦν ἄρρα

27, 7: τὴν οὐσίαν αὐτῶν

27, 60: [τοσαύτης --- οὐσίας --] ὅσην

32, 3: ἀνθρώπων τόλμων καὶ πονηρίων

32, 11: πάντα

32, 15: "

32, 24: τέχνην (= contrivance)

33, 16: τὰ πρᾶγματα --- των

25 : τὸ ἐγκλημα

25, 26 : τῆς ἐκείνου μαρτυρίας τὸ --- πρὸς εἰς (= τὴν βαρβαρικὴν ἡγεμονίαν)

25, 26 : πρᾶγμα

25, 26 : τὴν φθορίαν τῶν ἀνθρώπων τύπων καὶ τὴν ψευδοποιίαν

26, 27 : ταῦτα

26, 27 : τὰ πεπραγμένα καὶ τὰ συμβεβηκέναι --- ἀποκρίματα

26, 27 : τὴν --- ἰσχυρίαν

26, 26 : εἰς (= ἐν) ταῖς

26, 27 : [τοιαῦτ' ἀνηλωτικῶς] ὅτι

26, 27 : [τοιαῦτα -- ἀμ' αὖ εἰς μαρτυρίαν] ὅτι

26, 27 : εἰς

27, 28 : τὰ πεπραγμένα

27, 28 : τούτων --- ταύτους λόγους

27, 28 : ὁ --- τιμωρ (α)

28, 29 : βραχεία

28, 29 : πάσας τὰς ἀληθείας

28, 29 : [τὸν τρόπον τοῦτον] ὅν (τοιοῦτο καὶ μαρτυρηθὲν).

28, 29 : τῶν --- πεπραγμένων --- αὐτὰ τὰ κεφάλαια

28, 29 : φωνήν --- ἡ τινῶν --- ἡ τῶν

45,7 : τὰ --- (σαρκυροῦσθε)

45,27 : (ἐκέρ'α) --- σου, (tho' it maybe adverb)

45,28 : τὸ πλεονος τῆς πρε εὐς

45,30 : πρῶτο --- σου

45,31 : [πρῶ] δ' --- πρῶτο

47,62 : τῆς γυναικος τὰ γενέσθια

47,65 : σου --- πάντα

47,71 : πάντα --- τῶν ἐξηγητῶν

48,8 : πρῶτο (= τὸ τέλος)

48,10 : πρῶτο πρῶτο πρῶτο + ὅτι

48,44 : σου φωνήν

48,45 : πάντα

48,50 : τὰς --- συνθήκας

48,51 : τὰς συνθήκας καὶ τοὺς ὅρκους

48,52 : πάντα

49,23 : τὴν χρεῖαν (see above, page 24)

49,27 : πάντα

50,3 : πάντα

50,26 : > + γεν. φρεν.

50,49: ταῦτα + ἡν. φεω.

50,62: τὰ + παρίσθη. γεν. φεω. (see below.)

53,7: ταῦτα

53,8:

53,12: " + ἡν. φεω.

53,31:

56,19: τὰ --- πεπραγμένα

56,19: τὴν τολμῶν αὐτοῦ

57,40: πᾶσι

57,40: τὰ --- μαρτυρήματα

57,68: τὰ --- περί

58,43: [σημαῖον] --- ὅ

59,15: τὴν ἀκρίβειαν τῆς τε κατηγορίας καὶ τῆς ἀπολογίας

59,30: τοὺς λόγους τούτους + ἡν. φεω.

59,32:

59,46: τὰ πεπραγμένα + ἡν. φεω.

59,75: εἰς

59,100: τὰ γεγονότα

62,1: τὸ --- ὄνομα + προσέθετο ἡν. φεω.

ρ 57,1 : εἰς --- ἰσχυρὰ

ρ 6,1 : ἐξηδὲν --- καὶ νῦν

ρ 10,1 : ταῦτα

ρ 15,1 : πολλὰ καὶ μικρὰ καὶ ἁπλᾶ καὶ σύνθετα καὶ βλάστη

ρ 19 : ταῦτα

ρ 25 : τοὺς --- λόγους --- τῶν σύμβουλεόντων

ρ 28,2 : ἐν

ρ 29,1 : ἔ

ρ 32,3 : τοὺς λόγους

ρ 33,2 : [τοὺς] [λόγους]

ρ 37,1 : ταῦτα

ρ 37,2 : τοὺς --- λόγους

ρ 38 : τὰ --- ποιήματα --- καὶ ἁπλᾶ καὶ σύνθετα

ρ 41,2 : τὰ --- συμβαίνοντα

ρ 43,2 : δεῖν(a)

ρ 46,3 : τὰ προσόνθ' αὐτὰ καὶ τὰ ἐνὶ προσήκοις

ρ 46,4 : λόγους

III,5 : τὰ ἐνὶ τῇ αὐτῇ καὶ τὰ ἐν τῇ αὐτῇ

III,6 : πάντα --- ἑ

Gen. καί:

8, 1 : καί -- τοῦτο ἐστὶν καὶ τὸ ἀποκριτικόν

18, 9 : τῶν ὑπὲρ τῆς γραφῆς δικαίων --- εἰσι

18, 163 : τούτων τῶν ψηφισμάτων --- καὶ τῶν ἀποκρίσεων

18, 313 : τῶν --- τῆς πόλεως ἀγαθῶν

19, 39 : ἀκούει... τῆς ἐπιστολῆς ὡς καλὴ καὶ φιλόφρων

20, 64 : τῶν ψηφισμάτων

21, 46 : τοῦ νόμου

21, 48 : " --- ὅς οὐδὲ τοὺς δούλους ὑβρίζεσθαι ἄξιόν.

23, 23 : " καὶ τοῦ ψηφίσματος

23, 29 : "

23, 156 : [τὴν ἐπιστολὴν ---] ἥς .

24, 24 : τοῦ νόμου

24, 41 : "

24, 30 : [τοὺς νόμους] ὧν

24, 108 : τῶν νόμων ἃ κελεύσκει ποιεῖν τὸν πᾶντα νόμον καὶ νόν

24, 109 : "

24, 110 : "

24, 111 : "

33,12 : τῶν μαρτυριῶν

33,13 :

33,14 :

33,15 : τῆς μαρτυρίας

33,16 : ἥς (μαρτυρίας)

36,17 : τῆς γνώσεως

36,18 : τῶν μαρτυριῶν

36,19 :

36,20 :

36,21 : τῶν μαρτυριῶν

36,22 :

44,45 : τῶν --- πραγμάτων

45,1 : τῆς μαρτυρίας

45,2 : τῆς μαρτυρίας

46,14 : τῶν νόμων

46,15 : τῶν --- νόμων

47,25 : τοῦ τε νόμου --- καὶ τῶν ψηφισμάτων

47,50 : κραυγῆς

47,60 :

48,49 : τῶν συνθηκῶν ἐκ τῶν κοινῶν γραμμάτων

49,13 : ἔν (possibly masc.)

εῖ,6 : " (" ") See page 24.

εῖ,7 : τοῦ --- ψῆφίσματος

εῖ,8 : τῶν μαρτυριῶν

εῖ,32 : τῆς μαρτυρίας

εῖ,5 : τῶν μαρτυριῶν

εῖ,17 : τούτων (possibly masc.)

εῖ,12 : τῶν νόμων

εῖ,57 : τῶν νόμων

εῖ,58 : "

εῖ,78 : τοῦ ὅκου καὶ τῶν λεγομένων

εῖ,79 : τῶν νόμων --- καὶ τῶν νόμων ὅτι τὰ πατρίαν

εῖ,80 : ἐκ τῶν (νόμων)

εῖ,115 : τῶν νόμων

61,1 : τοῦ λόγου

61,2 : "

64 : ἀπάντων (= τῶν ἐξ ἐκείνων)

65,2 : τῶν νόμων

In the following the source of information is indicated not by the usual gen. pers. with or without a preposition, but by ἐκ + gen. rei. (cf. below page 319ff.):

20,36: ἐκ τῶν ψηφισμάτων preceded by: ὡς ἀνέεικότως καὶ δικαίως τετύχηκε τῆς ἀτελείας --- ἀκηκόατ'.

20,45: " " " + acc. rei. (= τὰς ἐδοχηθείας)

23,152: ἐκ τῆς ἐπιστολῆς καὶ τῆς μαρτυρίας + ὅτι-clause giving facts heard.

25,62: ἐκ τοῦ τοιαῦτα πεποιηκότος ὁμόματος + acc. rei. (= λόγον etc.).

28,6: ὥς περ ἠκούκατ' ἐξ αὐτοῦ τοῦ λόγου

29,15: ἐξ αὐτῆς τῆς ἐπιστολῆς + acc. rei. (= τῆς ἐπιστολῆς τῆς ἀποστόλου π. τοῦ τοῦ φράσεως may modify later verb).

In 29,15 the source of the apostle's argument is undoubtedly the apostle himself with τῶν συνθηκῶν.

The source in 29,15 is not the apostle's argument ἐπὶ ὅτι πρὸς ἡμᾶς ἀκούειν ἐξ is not concerned by the text but received from us.

The character of a few genitives must be made clear before proceeding to a comparison of the two cases. Leaving out the instances of prolepsis — 19,39. 24,108. 58,12. 58,52. 59,115. — the presence of an object-clause defining or interpreting the gen. in 33,8. 33,12. 33,15. 33,18. 38,4. 39,6. 47,25. 52,8. 52,32. raises the question as to whether the genitive is adlatival. The problem is about the same in the ppl. constructions in 29,15. 30,15. 31,15. 31,16. 31,17. 31,18. 31,19. 31,20. 31,21. 31,22. 31,23. 31,24. 31,25. 31,26. 31,27. 31,28. 31,29. 31,30. 31,31. 31,32. 31,33. 31,34. 31,35. 31,36. 31,37. 31,38. 31,39. 31,40. 31,41. 31,42. 31,43. 31,44. 31,45. 31,46. 31,47. 31,48. 31,49. 31,50. 31,51. 31,52. 31,53. 31,54. 31,55. 31,56. 31,57. 31,58. 31,59. 31,60. 31,61. 31,62. 31,63. 31,64. 31,65. 31,66. 31,67. 31,68. 31,69. 31,70. 31,71. 31,72. 31,73. 31,74. 31,75. 31,76. 31,77. 31,78. 31,79. 31,80. 31,81. 31,82. 31,83. 31,84. 31,85. 31,86. 31,87. 31,88. 31,89. 31,90. 31,91. 31,92. 31,93. 31,94. 31,95. 31,96. 31,97. 31,98. 31,99. 31,100. 31,101. 31,102. 31,103. 31,104. 31,105. 31,106. 31,107. 31,108. 31,109. 31,110. 31,111. 31,112. 31,113. 31,114. 31,115. 31,116. 31,117. 31,118. 31,119. 31,120. 31,121. 31,122. 31,123. 31,124. 31,125. 31,126. 31,127. 31,128. 31,129. 31,130. 31,131. 31,132. 31,133. 31,134. 31,135. 31,136. 31,137. 31,138. 31,139. 31,140. 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31,766. 31,767. 31,768. 31,769. 31,770. 31,771. 31,772. 31,773. 31,774. 31,775. 31,776. 31,777. 31,778. 31,779. 31,780. 31,781. 31,782. 31,783. 31,784. 31,785. 31,786. 31,787. 31,788. 31,789. 31,790. 31,791. 31,792. 31,793. 31,794. 31,795. 31,796. 31,797. 31,798. 31,799. 31,800. 31,801. 31,802. 31,803. 31,804. 31,805. 31,806. 31,807. 31,808. 31,809. 31,810. 31,811. 31,812. 31,813. 31,814. 31,815. 31,816. 31,817. 31,818. 31,819. 31,820. 31,821. 31,822. 31,823. 31,824. 31,825. 31,826. 31,827. 31,828. 31,829. 31,830. 31,831. 31,832. 31,833. 31,834. 31,835. 31,836. 31,837. 31,838. 31,839. 31,840. 31,841. 31,842. 31,843. 31,844. 31,845. 31,846. 31,847. 31,848. 31,849. 31,850. 31,851. 31,852. 31,853. 31,854. 31,855. 31,856. 31,857. 31,858. 31,859. 31,860. 31,861. 31,862. 31,863. 31,864. 31,865. 31,866. 31,867. 31,868. 31,869. 31,870. 31,871. 31,872. 31,873. 31,874. 31,875. 31,876. 31,877. 31,878. 31,879. 31,880. 31,881. 31,882. 31,883. 31,884. 31,885. 31,886. 31,887. 31,888. 31,889. 31,890. 31,891. 31,892. 31,893. 31,894. 31,895. 31,896. 31,897. 31,898. 31,899. 31,900. 31,901. 31,902. 31,903. 31,904. 31,905. 31,906. 31,907. 31,908. 31,909. 31,910. 31,911. 31,912. 31,913. 31,914. 31,915. 31,916. 31,917. 31,918. 31,919. 31,920. 31,921. 31,922. 31,923. 31,924. 31,925. 31,926. 31,927. 31,928. 31,929. 31,930. 31,931. 31,932. 31,933. 31,934. 31,935. 31,936. 31,937. 31,938. 31,939. 31,940. 31,941. 31,942. 31,943. 31,944. 31,945. 31,946. 31,947. 31,948. 31,949. 31,950. 31,951. 31,952. 31,953. 31,954. 31,955. 31,956. 31,957. 31,958. 31,959. 31,960. 31,961. 31,962. 31,963. 31,964. 31,965. 31,966. 31,967. 31,968. 31,969. 31,970. 31,971. 31,972. 31,973. 31,974. 31,975. 31,976. 31,977. 31,978. 31,979. 31,980. 31,981. 31,982. 31,983. 31,984. 31,985. 31,986. 31,987. 31,988. 31,989. 31,990. 31,991. 31,992. 31,993. 31,994. 31,995. 31,996. 31,997. 31,998. 31,999. 31,1000. 31,1001. 31,1002. 31,1003. 31,1004. 31,1005. 31,1006. 31,1007. 31,1008. 31,1009. 31,1010. 31,1011. 31,1012. 31,1013. 31,1014. 31,1015. 31,1016. 31,1017. 31,1018. 31,1019. 31,1020. 31,1021. 31,1022. 31,1023. 31,1024. 31,1025. 31,1026. 31,1027. 31,1028. 31,1029. 31,1030. 31,1031. 31,1032. 31,1033. 31,1034. 31,1035. 31,1036. 31,1037. 31,1038. 31,1039. 31,1040. 31,1041. 31,1042. 31,1043. 31,1044. 31,1045. 31,1046. 31,1047. 31,1048. 31,1049. 31,1050. 31,1051. 31,1052. 31,1053. 31,1054. 31,1055. 31,1056. 31,1057. 31,1058. 31,1059. 31,1060. 31,1061. 31,1062. 31,1063. 31,1064. 31,1065. 31,1066. 31,1067. 31,1068. 31,1069. 31,1070. 31,1071. 31,1072. 31,1073. 31,1074. 31,1075. 31,1076. 31,1077. 31,1078. 31,1079. 31,1080. 31,1081. 31,1082. 31,1083. 31,1084. 31,1085. 31,1086. 31,1087. 31,1088. 31,1089. 31,1090. 31,1091. 31,1092. 31,1093. 31,1094. 31,1095. 31,1096. 31,1097. 31,1098. 31,1099. 31,1100. 31,1101. 31,1102. 31,1103. 31,1104. 31,1105. 31,1106. 31,1107. 31,1108. 31,1109. 31,1110. 31,1111. 31,1112. 31,1113. 31,1114. 31,1115. 31,1116. 31,1117. 31,1118. 31,1119. 31,1120. 31,1121. 31,1122. 31,1123. 31,1124. 31,1125. 31,1126. 31,1127. 31,1128. 31,1129. 31,1130. 31,1131. 31,1132. 31,1133. 31,1134. 31,1135. 31,1136. 31,1137. 31,1138. 31,1139. 31,1140. 31,1141. 31,1142. 31,1143. 31,1144. 31,1145. 31,1146. 31,1147. 31,1148. 31,1149. 31,1150. 31,1151. 31,1152. 31,1153. 31,1154. 31,1155. 31,1156. 31,1157. 31,1158. 31,1159. 31,1160. 31,1161. 31,1162. 31,1163. 31,1164. 31,1165. 31,1166. 31,1167. 31,1168. 31,1169. 31,1170. 31,1171. 31,1172. 31,1173. 31,1174. 31,1175. 31,1176. 31,1177. 31,1178. 31,1179. 31,1180. 31,1181. 31,1182. 31,1183. 31,1184. 31,1185. 31,1186. 31,1187. 31,1188. 31,1189. 31,1190. 31,1191. 31,1192. 31,1193. 31,1194. 31,1195. 31,1196. 31,1197. 31,1198. 31,1199. 31,1200. 31,1201. 31,1202. 31,1203. 31,1204. 31,1205. 31,1206. 31,1207. 31,1208. 31,1209. 31,1210. 31,1211. 31,1212. 31,1213. 31,1214. 31,1215. 31,1216. 31,1217. 31,1218. 31,1219. 31,1220. 31,1221. 31,1222. 31,1223. 31,1224. 31,1225. 31,1226. 31,1227. 31,1228. 31,1229. 31,1230. 31,1231. 31,1232. 31,1233. 31,1234. 31,1235. 31,1236. 31,1237. 31,1238. 31,1239. 31,1240. 31,1241. 31,1242. 31,1243. 31,1244. 31,1245. 31,1246. 31,1247. 31,1248. 31,1249. 31,1250. 31,1251. 31,1252. 31,1253. 31,1254. 31,1255. 31,1256. 31,1257. 31,1258. 31,1259. 31,1260. 31,1261. 31,1262. 31,1263. 31,1264. 31,1265. 31,1266. 31,1267. 31,1268. 31,1269. 31,1270. 31,1271. 31,1272. 31,1273. 31,1274. 31,1275. 31,1276. 31,1277. 31,1278. 31,1279. 31,1280. 31,1281. 31,1282. 31,1283. 31,1284. 31,1285. 31,1286. 31,1287. 31,1288. 31,1289. 31,1290. 31,1291. 31,1292. 31,1293. 31,1294. 31,1295. 31,1296. 31,1297. 31,1298. 31,1299. 31,1300. 31,1301. 31,1302. 31,1303. 31,1304. 31,1305. 31,1306. 31,1307. 31,1308. 31,1309. 31,1310. 31,1311. 31,1312. 31,1313. 31,1314. 31,1315. 31,1316. 31,1317. 31,1318. 31,1319. 31,1320. 31,1321. 31,1322. 31,1323. 31,1324. 31,1325. 31,1326. 31,1327. 31,1328. 31,1329. 31,1330. 31,1331. 31,1332. 31,1333. 31,1334. 31,1335. 31,1336. 31,1337. 31,1338. 31,1339. 31,1340. 31,1341. 31,1342. 31,1343. 31,1344. 31,1345. 31,1346. 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in some cases in similar circumstances ἔξ + gen. is found, as even in the connection
 such sentences, as 40, 15: ὅτι δὲ καὶ ταῦτ' ἀληθὴ λέγω, ἐκ τούτων τῶν μαρτυριῶν
 21 & 22; Acts 3, 70: ὅτι δὲ ἀληθὴ ἐκ τοῦ τοῦ ἀποστόλου ἀποστόλου ἀποστόλου.
 16 & 17 (it is not certain what the prep. phrase modifies; and this causes a doubt, which would possibly not
 have occurred to me otherwise, as to the nature of the gen. in 70: ὅτι ταῦτ' αὐτὸς ἔχει τῶν μαρτυριῶν
 αὐτοῦ ἀκούωντες, ἀναγινώσκοντες αὐτὰς; 1 Tim. 3, 15: ἀναγινώσκοντες αὐτὰς ὅτι ἀληθὴ ἐκ τούτων
 ἔκαστα ἀναγινώσκοντες τῶν μαρτυριῶν, where the gen. must be adjectival or adverbial. On
 the other hand there are many indications, that then gen. is the object of ἀκούειν. In this
 instance the clause is an appositive text — 'Hear the testimony, that declare the truth' — or
 a second object, as rather than, which always occurs, as in the case of the first object — 'Hear the testimony, which declare the truth'. In the following passages, each of which
 seems to contain a ἔξ + gen. construction, in which either it takes the place of ἀκούειν or
 to point in the same direction:

ὅτι ταῦτ' ἀληθὴ λέγω, καὶ τούτων τοὺς μαρτυρίας (18, 135 etc.).

" " , λέγε τὰς μαρτυρίας (32, 19 etc.)

" " ; λαβὲ τὴν --- ἐπιστολήν (23, 183 etc.)

" " , ἀναγινώσκει τὰς περὶ τούτων μαρτυρίας (40, 18) — and then

especially the full form in 40, 18: καὶ ἐκ τούτων ταῦτ' ἀληθὴ λέγω καὶ τούτων τοὺς μαρτυρίας

and in the preceding 40, 17: καὶ ἐκ τούτων ταῦτ' ἀληθὴ λέγω καὶ τούτων τοὺς μαρτυρίας

ἔκω. εἰτε ἡς Τροίης. There are two things to show that the clause is so closely connected with the main clause as not to influence the clause of the general, add the fact that the acc.-subject phrase may be a definitive subject-phrase. The main matter seems to be that such constructions must be recognized as possible that the construction is restricted to the rise of the ἔκ - construction; that each passage must be decided by itself and according to one's individual feeling. I am inclined however not to acknowledge whenever unless compelled to it, for this idea is plainly not original.

In comparing the two cases it is first to be noticed that the only constructions employed are φωνήν(δ), κραυγήν(δ) κραυγῆς(α). κραυγήν is a sudden exclamation the escape of prisoners and turning the hearer to instant account. The κραῖς however refers to a long scene of bawling and violence heard by servants. The former is not a matter of time, the latter is. In the former one meets a significant fact; in the latter, it awaits the outcome and success. The first, fifth and seventh φωνήν are accompanied by the gen. of the person heard from. The third standing in an antithesis is treated as a definite quantity. In the second, fourth, fifth and seventh also, an antithesis is implied - 'not even the voice (let alone an address)' or 'not even a syllable'. In the sixth, ἐπὶ τοῖς ἰσθμοῖς ἔκω φωνῇ ἰσχυρᾷ Ἀχιλλεύς κατηγορεῖτο τοῦ Φηλόππου; the sense of the passage would be reversed if the verb were given the connotation of attention. So with the eighth. In all these passages it is the existence or non-existence

that is assumed, that the discourse is retrospective.

In the category of Greek words the dominating case dominates the name always genitive. A sort of semi-personification operates. This is indicated by such indicators as λέγει, κελεύει, προστάττει, ἔα, ἄξιός εἰ. The νόμος, for example, is one with the νομοθέτης. 11, 17: ἐπεὶ πολλὰς πέμπουσιν τοιαύτας, οἷός τις ἤκούσατε (cf. 19, 39. 23, 156) does not mean this, for what is heard is the quality i.e. 'to forward letters whose character you have heard'.

All the other passages in which similar cases have counterparts of quantity and quality appear are to be explained in the same way. ὅσον ἑξῆς τοσούτου is equivalent to τὸ πλεονος, which is an acquisition.

The few other acc. - exceptions — 23, 176. 24, 41 (cf. acc. in same section and esp. 43, 71. and 40, 100) 37, 17. 45, 55, 95 (cf. 23, 156) — do not appear different from the usual genitives.

Another word that appears in both cases is λόγος. Acc. in 3, 1. 6, 26. 10, 11. 10, 32. 13, 2. 19, 109. 19, 273. 22, 19. 23, 19. 23, 194. 25, 62. 37, 8. 59, 30. 59, 32. p. 51. p. 25, 1. p. 32, 3. p. 33, 2. p. 37, 2. p. 46, 4; the gen. in 6, 1. 6, 2. Both genitives occur in a scene where the hearer listens to the erotic oration in which he is interested. In the first acc. the finished words are set up before the mind and contemplated in their bearing on the situation (ἔπειτα --- ἀποθλέγουσιν τοὺς πάντας λόγους οὗς ἀκούω). The clause οὗς ἀκούω does not refer to the time of actual hearing. So in 19, 109. The second

accusative is accompanied by παρά + gen. pers. The third, fourth, and fifth are indeterminate.

In 19, 273 no reference is made to a scene of attention, but to the present state resulting. λόγος is a fact possessed. In 22, 19 the personal source is given. 23, 17 and 19. p. 25, 1. p. 33, 2 are doubtful. In 25, 62. 37, 8. 59, 30. 79, 32 the source is indicated. In p. 32, 3 + p. 46, 4 the word is spoken of only for what it turns out to be. In 37, 2 it is an addition to one's store.

τίς --- τίς καί τις of 18, 9 stands opposed to τὴν τίς καί of III 5. With the former the verb means 'give heed to'; with the latter 'learn.' So, in the case of ἐστάντες of p. 4, the only genitive by the side of many accusatives, attention is strongly connected. τίς --- ἀπὸ τίς in 18, 323 and ἀπὸ τίς --- ἀπὸ τίς in 14, 33 hardly give us any clue for differentiation. For the doubtful τίς (both instances) and τοῦτος see what was said on similar passages page 240.

Finally, παραπράτος of 44, 45 stands over against παραπρά in 23, 153. 25, 56. 35, 26. All the accusatives, the first being proleptic are used of a fact learned. The genitives refer to a detailed account.

Also besides these words which are names of facts, and the neuter pronouns, adjectives, and participles, there are but four accusatives left. λόγος of 6, 6 is non-committal. In 22, 5: ἄξιόν ἐστιν ἀκοῦσαι τὴν ἀπολογίαν ἣν ποιήσειται does not mean 'it is well to hear him when he makes his defence' but 'let me tell you the defence he is going to make', i.e. 'I want you to know what his defence will be'. It refers to the value of the speech so with θύλακας in 25, 55. With ποιεῖν of 22, 9,

the personal source is indicated. So with $\epsilon\upsilon\phi\omega\lambda\eta\gamma$ in 25,62.

A few genitives remain. We might suppose that $\lambda\omicron\upsilon\delta\omicron\upsilon\tau\omega\iota$ of 18,3 is set in the same context as $\delta\iota\alpha\ \sigma\upsilon\gamma\gamma\alpha\varsigma$. But the name is represented as designating the *document*, and as passing judgment on the other. It is the process of the one, and the significance of the other that are noticed.

Copula: 18,46.

$\kappa\alpha\kappa\omega\varsigma\ \alpha\kappa\omega\epsilon\upsilon\tau$: 7,21. 19,31. 20,104. 21,134. 37,37. 40,45. p. 46,3 (in which both the acc. $\mu\epsilon\iota$ [$\tau\alpha\ \pi\rho\omicron\sigma\eta\kappa\omicron\upsilon\tau\alpha$] and $\kappa\alpha\kappa\omega\varsigma$ are present. So $\Sigma\gamma\gamma\iota\varsigma$ 1926,8 11,9.)

Acc. and inf.: 3,21. 4,24. 9,48. 19,34. 19,72. 19,80. 19,202. 19,221.

2,33. 2,45. 2,87. 2,95. 22,7. 23,110. 24,11. 24,85. 24,57. 25,7.

45,32. 45,43. 50,47. 53,5. 57,18. 57,35. 57,39. 57,27. 63,25. 63,50.

67,3. II,7. IV,10.

ε Participial Constructions.

for case + acc. - 20th construction

4,44. 7,21. 9,4. 9,73. 13,22. 18,6. 19,32. 19,127.

19,44. 19,102. 19,202. 19,301. 20,35. 20,62. 20,111. 21,7. 25,1

25,24. 26,14. 34,1. 36,1. 38,2. 40,1. 41,16. 44,5. 45,22

30, 3. 33, 17. 34, 2. 34, 8. 37, 22. 37, 39. 38, 10. 40, 26.

p 3, 2. 14, 1. 26, 1(b). III, 1. The *lance* of the *prince* is present

except in 3, 4 (ἐκείνου) & 14, 102 (ὕποσχομένου)

30, 6 see p

Gen. kai + ppl. - actual reception:

1, 2: τοῦ νόμου λέγοντος

1, 17: τῶν γραμμάτων λέγοντων

20, 55: τοῦ νόμου τούτου τὰς τότε δωρεὰς δοθείσας ἀφαιρουμένων

20, 21: τῶν ἀντιγράφων τῆς στήλης --- κελευσέντων etc.

23, 62: τοῦ νόμου λέγοντος

26, 25: " "

37, 19: " "

38, 5: " "

38, 18: " "

37, 21: ἀναγνώσκειν τὸν νόμον

49, 33: τῶν μαρτυριῶν ἀναγνωσθεμένων

50, 1: " " "

50, 18: τοῦ νόμου αὐτοῦ --- ἀναγνωσθέντος.

These words are all legal documents. But the last four may not be governed by ἀκόλου.

There are also some instances of the participle used as a substantive.

... ..

Acc. pers. + ppl.: -- immediate perception — 3, 11. 7, 49. 14, 29. 18, 35. 19,

137. 19, 138. 20, 34. 21, 14. 21, 129. 32, 35. 37, 10. 50, 24. 50, 29. 61, 45.

Acc. rei + ppl. — immediate perception — 3, 9. 14, 30. 19, 20. 19, 325.

20, 65. 50, 16. In 38, 15 ἀκούετε γραμμένον ἐν τῷ ἐγκληματι

(then follows the direct quotation), the participle is practically only

... ..

the quotation is in apposition. It is not supplementary.

Absolute: 1, 1. 2, 4. 2, 31. 3, 3. 4, 24 = 38, 7. 4, 38. 4, 46. 5, 3 = 10, 29. 5, 15. 6, 5.

6, 20. 6, 33. 7, 19. 7, 23. 7, 32 = 54, 11. 9, 4. 9, 28. 10, 1. 10, 3. 10, 11 = 53, 24 = 36, 2 = 57, 36 = 3, 10, 2

10, 30. 10, 46. 13, 3. 14, 1 = 3, 7, 1. 14, 14. 14, 40. 15, 35. 15, 40. 18, 52. 18, 53. 18, 112. 18, 120.

18, 128. 18, 144. 18, 214. 18, 229. 18, 276. 18, 277. 18, 290. 19, 15 = 22, 61. 19, 16. 19, 17. 19, 23

19, 34. 19, 35. 19, 45. 19, 47. 19, 62. 19, 62 = 24, 64 = 42, 28 = 10, 30 = 56, 36. 19, 75. 19, 166.

19, 185. 19, 190(a). 19, 195(b). 19, 210. 19, 236. 19, 256. 19, 306. 19, 323. 19, 339. 19, 340. 20, 18.

20, 54. 20, 72. 20, 73. 20, 87. 20, 94. 20, 94. 20, 98. 21, 126. 20, 130. 20, 146. 21, 8.

21, 9. 21, 24. 21, 72. 21, 81. 21, 83. 21, 108. 21, 108. 21, 129. 21, 130(a). 21, 130(b). 21, 138.

22, 3. 22, 13. 22, 16. 22, 38. 22, 52 = 24, 164. 22, 69. 23, 2. 23, 4. 23, 4. 23, 9. 23, 18. 23, 64.
 23, 66. 23, 88. 23, 96. 23, 165. 23, 203. 24, 18. 24, 19. 24, 57. 24, 65. 24, 109. 24, 118. 24, 155.
 24, 159. 24, 171. 24, 176. 24, 191. 24, 200. 25, 36. 25, 89. 27, 15 = 37, 11 = 37, 13. 29, 4. 29, 8.
 29, 10 = 45, 41. 29, 35. 29, 42. 29, 50. 29, 59. 33, 10. 34, 10. 34, 17 = 39, 21 = 43, 67. 35, 28. 36, 11.
 37, 1 = 38, 1. 37, 52. 37, 9. 37, 13. 37, 36. 41, 19. 43, 21. 43, 32. 43, 55. 44, 5. 44, 46. 45, 2. 45, 12.
 45, 30. 45, 45. 45, 48. 46, 19. 47, 75. 48, 35. 48, 50 (6). 48, 51. 49, 18. 49, 34. 50, 1. 50, 43. 50, 48.
 50, 59. 54, 2. 54, 3. 54, 31. 54, 38. 55, 16. 56, 21. 56, 22. 57, 5. 57, 16 = 59, 20. 57, 20.
 57, 45. 57, 63. 58, 15. 58, 23. 58, 26. 58, 30. 58, 49. 59, 73. 60, 1. 60, 6. 60, 13. 60, 14. 60, 14.
 61, 2. 61, 27. p. 3. p. 5, 2. p. 6, 1. p. 10, 1. p. 10, 2. p. 14, 1. p. 18. p. 24, 2. p. 26, 3. p. 28, 2. p. 33, 3. p. 34, 3.
 p. 36, 2. p. 37, 1. p. 38, 1. p. 43, 2. p. 44, 2. p. 44, 2. p. 45, 2. p. 46, 3. p. 47, 2. p. 47, 2. p. 47, 3. p. 48, 1. p. 49, 1. p. 49, 2.
 p. 56, 1. p. 56, 2. p. 56, 3 (2). p. 56, 3 (6). p. 56, 3 (c). I, 3. III, 1. III, 8. III, 21. IV, 2. IV, 11. VI, 2. XV, 12.

Compendi.

Ἰπακοῦω

Dat. pers. : 3, 24. 6, 11. 10, 4. 10, 51. 18, 20. 19, 266. The first four denote subjection,
 the other two response to an attack or call & questions. Hence, have not the same
 instruction I send to Theocritus and Democritus as to the more proper
 & obedient servant.

Acc. rei: 5,75 (μνηστέον) - in adverbial acc. (response to advice).

Acc. rei: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

προακούω

παρά + gen. pers.: 19, 80. 19, 219.

Acc. rei: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Περί + gen. rei: 22, 35. 26, 53.

Acc. pers. + prp. - mediate perception - 19, 219.

κατακούω.

Gen. pers.: 1, 23. 3, 35.

ἐπακούω.

Gen. rei: 47, 12: τῶν λεγομένων (attention).

ἀκροάσθαι.

Gen. pers.: 9, 55. 9, 67. 10, 75. 18, 2. 23, 21. 59, 51. 82, 47, 3:

ἐστὶ εὐνοίας σου ἀκροάσασθαι περὶ τοῦ πράγματος ἐξ ἀρχῆς ἅπαντα, εἰς τὸ δὲ πο

means necessary to recognize the oblatival genitive, for the strong-on character of the
center is the same as the strong-on character of the oblatival genitive — the first is the same?

Acc. rei: p. 53, 1: τὰς ἰδίας λειδορίας ἀποδίδωσιν καὶ τοῦτο. It must be confessed that
I should have expected a gen. here just as in 43, 2. εὐνοικῶν ἀποδίδωσιν τὴν λεγομένην.
Any idea but simple passivity on the part of the hearer must be read into the text — a
process always possible and, after the sense has been defined in cases of un-
mistakable ambiguity, necessary in passages that lie between two opinions.

Con. pers. + acc. obj. — immediate construction — 5, 23: τοῦτον ἡμεῖς.

Absolute: 10, 29. 18, 196. 23, 78. 28, 58.

ὠρακονότρεω.

Followed by indirect question, 19, 288.

Notes

Jan. 1951

Jan. pers. Euthyph 3D Phaed. 58D 88C 96A 109D Phaeat
143A Soph 249D Palit 258A Perm 127D Conv 176B (2) 193E 215D
215E Phaedr 238C 243C 263E 271C Ale 104D 106A 112B
315E 317D 336A 337A 341C 342A Long 447B 449C 455E
462A 506B 503C 511B Men 81A Hipp. Mai. 284C 300E Zon
532D Rpl. 358B 358C 407A 530B 577A Min 318E Lagg.
797A 872D Epp. ~~375C~~ 310E 313B 313C 341C Demod 380D
381A (2) 382E 383A (3) 383E (2) 384A (2) 384B 385C Eryx 404C

Jan. pers. heard from: Apol 17B 19D 32A 38E Crits
53D Phaedr 57A 61E (2) 86E Crat. 413D Phaeat 158E 177A
201D Palit 257A 264C 264C 269A Perm. 126C 130B
Phaedr. 228A 235C 235D (2) 267B 272C Ale. 113C 114E
2, 141E 148D Hipp. 229B Theag. 122B 129D (2) Charm
161B 161C 162C Lach 184D Lys. 204B Euthyd. 286C Protag.
318C (2) 318D 328E 329A 335C Long 482A 493A 511B

515 E Mens 93 D 93 E 95 B Hipp. 216a 363 B Zen 532 D Menex.
 246 C (2) Rph. 358 D 367 B 433 A 538 D 383 B 578 D 604 A 608 D
 613 E Tim 21 A Logg 638 B 641 E 797 D 885 D 887 D Epp. 310 B
 358 C De virt 377 B 377 C Demod. 383 A 383 C. The thing
 is expressed in all except Phaed. 57 A Conv. 172 B Phaedr.
 235 E 235 D (2) Charm 161 C Demod 383 A.

παρὰ + gen. pers. : Crat. 384 B Polit 263 B Long 470 C
 482 A Rph. 506 D 602 A Epp. 512 B 336 C Apoch. 372 A. 2
 These ~~indicated~~ the thing ~~spoken~~ and ~~indicated~~ in
 Apol 33 B and Crat. 384 E $\mu\alpha\nu\theta\acute{\alpha}\tau\omega$ is coordinated with
~~the~~ - governing the phrase.

ἐκ + gen. pers. Rph. 365 E, the thing heard being
 indicated.

ὅτι + gen. pers. who speaks of the hearer, i.e. κακῶς
 (κακὰ) ἀκούειν ὅτι τινος : Hipp. Mai. 304 D 304 E.

Acc. rei

Apol. 17 B : πᾶσαν τὴν ἀλήθειαν. αὐμέντοι ... κακὰ λίσπη-

apf (C) : ... (pfl)

110 : ...

110 : ...

32A : τὰ ἐμοὶ συμβεβηκότα + gen. pers.

38E : οἷα + gen. pers.

Crits 49E : τὸ μετὰ τοῦτο

72E : ... αὐτῶν

110 : ...

Blond. 110 : ...

61E : " + gen. pers.

45B : "

110 : ... αὐτῶν

Crits 384B : τὴν πεντήκοντάδραχμον ἐπίδειξεν + παρά κτ. φ.

384B : ἤν = " "

384B : τὴν δραχμαίαν (σε ἐπίδειξεν)

397A : τὰ ἐπίλοιπα

110A : ταῦτα

110B : ...

110C : ...

144B : τῶνομα

148E : τὰς παρὰ σοῦ ἀποφερομένας ἐρωτήσεις

149A : τῶνομα

149A

174E : πλέθρα (holipsis)

176B : τῶνομα

177A : τῶνομα + gen. pers.

184B : τὰ ὀξέα καὶ βαρέα

189A : τί and ἐν τί and ὅ

193B : τὰ ἄλλα τὰ πρότερα πάνθ' ἐξῆς

194C : τάδε

198C : τῶνομα + gen. pers.

201B : τῶνομα

202C : τὸ ἐνύπνιον

246B : αὐδαῖ ... ἄλλο

257A : ταῦτο + gen. pers.

264C : καισαῖνα + gen. pers.

269A : τὴν βασιλείαν and τὸ + inf. + gen. pers.

272B : τὸν ... βίον -- τὸν τῶν ἐπὶ ἡμῶν

Philol. 181 B : λόγος + gen pers.

Perim. 126 C : τοὺς λόγους + gen pers.

130 B : λόγος + gen pers.

130 C : λόγος + gen pers.

Philol. 66 E : τὸ ... μετὰ τοῦτο

Conn. 174 C : ταῦτα

176 B

194 E :

198 C : ταῦτα

201 D : (τὸν λόγον) ὅν + gen pers.

203 C : ταῦτα + gen pers.

212 D : Ἀλκιβιάδου τὴν φωνήν

216 C : ἄλλα + gen pers.

217 A : ταῦτα

Philol. 148 B : ταῦτα

228 A : Λυσίου λόγον

235 C : βαλπίω ταύτων

238 D : τὰ λοιπὰ

240 E : ὅ

Placid. 100 E : ἐπὶ τοὺς and ὑφ' οὗς

242 C : τὰ φανήν

243 E : τὰ

261 B : ταῦτα(α)

" τὰς ... τέχνας

267 B : ταῦτα + gen. pers.

272 C : λόγον(α) + gen. pers.

Placid. 106 B : (λόγους) αἰούς

13 C : κκινὰ ἅττα ... ἀποδείξαι ... ἔτι

Placid. 141 E : ταῦτα + gen. pers.

148 D : (ἑτέρον τι) ὅ + gen. pers.

Placid. 127 D : τὰ ... παρεληλυθότα + gen. pers.

Placid. 167 B : αὐτό + gen. pers.

162 C : τὴν τὴν ἀπόκρισιν + gen. pers.

169 C : καὶ

173 A : τὴν ἐκείνην ὁ

Placid. 181 B : τὰ

196 C : ὅ + gen. pers.

Placid. 197 B : τὰ

Sym. 204 D : (φωνῇ θαυμασίᾳ) ἦν

205 B : οὕτε τῶν μέτρων ... αὐδὲ μέλος εἶτε ποσειδάων
... ἀλλὰ τῆς διανοίας.

207 A : τὸ εἶναι

Euthyd. 271 A : οὐδέν

277 E : τὰ πρῶτα τῶν ἱερῶν ... τῶν σοφιστικῶν

187 A : 187 A

283 A : τινὰς λόγους

291 A : ταῦτα

304 C : ὅ

Protag. 310 E : οὐδέν

311 E : τί τοιαῦτα

318 C : ταῦτά ταῦτα, ἅπερ + gen. pers.

318 C : " " " " "

318 D : ταῦτα + gen. pers.

328 E : ἡ + gen. pers.

329 A : τοιαύτους λόγους

330 E : τὰ -- ἀλλὰ

Proleg 340 D : ταῦτα.

117 A : ταῦτα

Sarg. 462 A : ἕτερα ταῦτα + παρά with gen pers.

515 E : ταῦτα + gen pers.

515 E : ταῦτε

515 E : ταῦδε

Meno 93 D : ταῦτα + gen pers.

Thyff Mai 285 B : πάντα ; ... ἑκαῖνα -- τὰ περὶ etc

304 D : πάντα κακὰ + ὑπὸ with gen pers.

Chil. 408 C : τὸ μετὰ ταῦτα

Rph. 358 D : τὸν ... λόγον + gen pers. (pr. οὐδὲν)

362 E : ταῦδε

410 D : ταῦτα

70 E : ταῦτα

386 A : τὰ ... περὶ θεαίς ... ταῦτ' ἄλλα

508 D : ταῦτα

515 A : τὸ ταῦτα

515 E : ταῦτα

515 E : ταῦτα

1961 212 A 17

487 D : τὸ σοὶ δοκούν

501 E : αὐτό

504 B : τὰ λοιπὰ

504 E : αὐτό

506 D : φανά τε καὶ καλὰ

520 D : ταῦτα(α)

550 A : τοὺς τοῦ πατρὸς λόγους

562 C : ταῦτο

565 E : τὸν λόγον

608 D : τὸ αὐτὸ χαλεπὸν ταῦτο

613 E : πάντα ἐκείνα + γενεαί (γενεαί)

614 A : αὐτά

614 B : πολλὰ ἄλλα(α)

198 : τὰ μετὰ ταῦτα

198 E : τὰ μετὰ ταῦτα

198 B : α

198 D : τὰ μετὰ ταῦτα καὶ βραχεία πρὸς αὐταῖς τῶν ἐργῶν

113 B : ταυτὰ αὖ καὶ τὰ μετὰ ταῦτα

637 D : τὸ ἴδιον

637 B : καὶ τὰ παλαιότερα

655 B : ἡ γὰρ φύσις

658 D : ὁμοιωμένη μορφή

691 B : τὸ ἴδιον

692 C : ἡ φύσις

659 C : (ζητείω τῶν αὐτῶν ἡθῶν

683 C : τῶν νῦν ἐξημέων λόγων αὐτῶν χείρους αὐτῶν ἐλάττω

699 A : τὸ τῶν νῦν πλῆθος

721 D : τοῦτον (σε. τὸ ἴδιον)

726 A : τὰ περὶ θεῶν

782 C : ταῦναντίον

797 D : αὐτὸν (= λόγον)

799 C : ὅτι αὐτῶν . = γὰρ φύσις

804 E : μύθους παλαιούς

832 B : τὰ μετὰ ταῦτα

870 D : λόγος

885 D : ταῦτα . = τε καὶ τοσαῦθ' ἕτερα + γὰρ φύσις

887 D : (τοῖς μύθοις) αὐτῶν γὰρ φύσις

429

921 A : τὰ περὶ ταῦτα

921 B : τὰ ... ταῦτα

921 C : "

943 A : ἔπαινον ... νόμους δ' ... ταῖςδε

946 E : τὰς ... εὐθύνας

Ἐπει 973 B : ἄτοποι ... λόγον

976 C : τὴν ... ἀρετὴν οὐκ εἶναι

981 B : πολλά

" :

982 A : ταῦτα

985 D : ἄτομα

988 E : τὸ μικρὸν αὐτο

988 F : αὐτὸν

989 A : πὰς γεγονότα

990 C : ὅθεν

990 A : οὐ γὰρ

990 D : ταῦτα τὸν λόγον

990 E : τὸν λόγον

Exod 377 A : ταῦτα + gen pers.

Exod 377 B : ταῦτα + gen pers.

377 C : ταῦτα + gen pers.

Exod 383 B : ταῦτο τὸ ... λεγόμενον

383 C : μῦθος + possible gen. pers. (proverb)

Exod 384 B : ταῦτα + gen pers.

Exod 372 A : ταῦτα + παρά with gen pers.

Gen. pers.

Exod 377 B : ταῦτα

Exod 377 C : τῶν αὐτῶν

377 D : τῶν ἄλλων (σε. λόγων)

Exod 383 B : ταῦτα τὸ μῦθος

Exod 384 A : τῶν ταούτων λόγων

Exod 387 C : τῶν τοῦ Σηήνως γραμματέων

Exod 387 D : ταῦτα

Exod 387 E : ταῦτα

Exod 387 A : τῶν παγκάτων τεχνημάτων, βραχυλογεῶν

βραχυλογεῶν.

1130. ἡ δὲ ...
1131. ...

1132. ... καὶ Ἰλιάδος.

1133. ... αὐτῆς (ἀκοῆς) καὶ τῶν ἄλλων ἀκοῶν
1134. ...

1135. ...

1136. ...

1137. τῆς ὑμετέρας σοφίας

1138. (λόγον) οὐ

1139. τοῦ ... βορῶν

1140. τῆς φωνῆς

1141. ...

1142. λόγων

1143. τῆς εἰκότος

1144. ...

1145. ...

1146. ... ἐναντίας sc. μου¹της.

Legg. 20 E : σφῶν

Italegon ch. 2. l. 2. : τῆς φωνῆς

Epp. 330 B : τῶν περὶ φιλοσοφίαν λόγων

335 B : ὦν

The source of information is expressed not by a personal
genitive but by ἐκ γενεῆς in

Phaedr. 268 C : ἐκ βιβλίου

Rphl. 365 E : ἐκ τε τῶν λόγων (καὶ τῶν γεγραμμοῦσιν αὐτῶν)

Of sound-words, both φωνήν (Conv. 212 C, D Phaedr. 242 C
Lys. 204 D) and φωνῆς (Charm 167 D Gorg. 516 D Italegon ch. 2 l. 2)
mean the first sense of the word, a sound, a continuous
interrupting noise. The last is non-committal. With the
first sense, it would be the source of the function of hearing.
That is to say, the reference is to the physical process of re-
ceiving sound impressions, not to the mental one of grasping
the content of a sound. The second is a sound whose
continuity is obvious. The last is the tongue.

Again, 18 accusatives of λόγος (λόγοι) are found by the side of 11 genitives. In Apat 17B Parm 126C Conr. 201D Phaedr. 272C Protag 329A Rph. 355D and Legg 777D the source is given. In Talit 283B there is no notion of attention to the utterance of λόγος; it is an added principle of action, so that ἀκούσαι means practically λαβεῖ. It is a question not of the auditor's attending or not, but of his getting the principle. In Rph. 450B we read βαρυσκόπους τινὰς λόγους, the idea is not that they were going to give the speaker attention (which is the case with Rph. 450B), but that they were to be the recipients of the speaker's words. In the very next section where we read (λόγους) αὐτοὶ δὲ οὐκ ἀκούσαι ὡς παρακλητικὸς ὁ λόγος ἦν ἐπ' ἀρετῇ, the

applied to the object : hearing. In Epp. 348B where ἐγὼ δὲ
is used as the predicate of the δόγος heard the same
would seem to be true. yet the accusative is used. The
personification is evidently forgot by the next sentence.
In Rph. 500A δόγους occurs in a list of things which the hearer
receives toward the formation of character. It is an object-
ment. In Rph. 565E the question ἢ ἀνὰ ἀκρήκους τὸν λόγον;
means 'has the story not reached your ears?' i.e., 'do
you not know the story?' It is an effect possessed. In
Lagg. 683C, one promises another that the latter shall hear
something. The idea here is getting, not attending. So with
Epin 973B. In Phaedr. 276B personification is present, as
of the instances yield no information.

Again, both μύθους (μῦθον) in Lagg. 804E 887D Demost. 883C
and μῦθον in Phaedo 110B are found. The first ἀκούων μὲν
γὰρ δι' μύθους παλαιῶν πέπεισμαι, τὰ δὲ νῦν ὡς ἑνὸς ἀπὸ
αὐτῶν, means in effect 'Two things support my old conviction'

- ancient tradition and present facts'. Only the value of
the thought of the ancient source is indicated. The third is the proverb noticed
above (p 112) in Hesiod frag. 268. The genitive is of un-
certain value, but the value of import is natural
enough, since it is a charming tale which is to be heard.

The same may be said of the genitive of import in
the case of the proverb. The value of import is natural
enough, since it is a charming tale which is to be heard.

use. In Theait 174 E the proleptic $\pi\lambda\epsilon\theta\epsilon\alpha$ is not heard,
but a fact about it. In Theait. 198 C, ἀμφιρροητήσας is a fact
which one has heard mentioned. In Theait 201 D ὄναρ is a
thing given in exchange for another. In Theait. 202 C αἶψα
οὐ τὸ ἐνύπνιον ἢ ἄλλως ἀκήκοας; the subject is considered
as an effect of a certain import. ἐπαίνας and ὁμόνας in
Theait. 202 C are also mentioned. In Theait. 202 C
means attention. In Theait. 202 B is a fact reported.
In Theait. 202 C is a fact reported.

'share', for they are called a garment which one puts on.
Only their utility is had in mind. $\delta\gamma\alpha\rho$ in Chrem. 173A
is non-committal. In Leg. 899A $\delta\gamma\alpha\rho$ is 'to be
in the habit of hearing' (note the
 $\tau\eta\varsigma \delta\epsilon\alpha\upsilon\delta\alpha\varsigma$, $\epsilon\iota\delta\epsilon \epsilon\iota\delta\omega$ etc), it is probable that $\tau\epsilon$ is an
accusative object (= $\acute{\alpha}\kappa\omicron\upsilon\eta\iota\varsigma \tau\epsilon\alpha$) of $\acute{\alpha}\kappa\omicron\upsilon\sigma\alpha\iota$ and modified by
the two genitives $\mu\epsilon\iota\sigma\tau\omicron\varsigma$ and $\delta\epsilon\alpha\upsilon\delta\alpha\varsigma$ (i.e. 'any hearing of')
while $\mu\epsilon\lambda\omicron\varsigma$ is under the government of $\pi\epsilon\pi\omicron\upsilon\sigma\iota\gamma\kappa\alpha\varsigma$. $\delta\gamma\alpha\rho$,
occurring several times, is as usual, a fact. In Legg. 629B
 $\acute{\alpha}\kappa\eta\kappa\omicron\upsilon\varsigma$ appears to equal $\epsilon\iota\delta\omega$. In ibid 659C (3rd time)
(i.e. $\eta\delta\eta$) is news, an instance, a fact heard of. So with
 $\pi\eta\delta\omicron\varsigma$ ibid. 699A and $\delta\delta\omicron\iota$ in Epp. 360C. In Legg 721

is intellectual. In Legg. 943A judgement disposes of the sentence
i.e. 'the youth should think this is praise he hears' rather
than '... he is listening to this praise' (note the absence of
article) $\acute{\alpha}\rho\chi\eta\iota$ (= 'start') in Epp. 316C is, like $\mu\epsilon\lambda\omicron\varsigma$ and $\pi\eta\delta\omicron\varsigma$,
a word of summary, of fact, equivalent to an interest
position. The subject of the sentence is

the genitives - nouns and pronouns

Of the genitives, Ev in Apol. 33B is used of the
king. thinking for the intention of the man.
So in Euthyd. 278D (2), where Socrates makes himself a
man. And the subject - the man - is the most
personal construction. 274, where the
audience is gathered to listen. We might almost say
that the construction is personal, the book - the man.
The genitives in Phaedr. 269A are non-committal. Only
δρῶν and πῶτας personification operates, for they are
called 'seers'. So with Alc. 112B, Charm 167D 168D. εἰκόνες
in Rph. 488A is not cher, except for the interest that
centers in a parable. So with the genitives in Rph 517B and
Legg. 802C. Ev in Epp. 335B is heeded advice.

Participial constructions.

Gen pers + ppl. - actual perception -

Present ppl. : Euthyph 8B 9B Apol 17C 18E 19D (2)

23C 31C 33A 38A Phaed 97B Phaedr 142D 148E 157D 158B Polit 258A

Charm. 135D Conv. 194D 215D 217E 261D 263C Alc. 110B Legg. 111D

Ale 2, 150C Riv. 132C Cherm 161B 162B 163D Lach 188C 193E
 Lach 194C 194D 215C Euthyd 285E 304E (2) Prot. 320B 335D
 341C 342A Gorg. 451E 485B 485C 487D 506B 518E Men. 61A
 95C (2) Hipp. Mai 304D Hipp. Min. 368B Lon 536D Menec 249D
 Clit 407E 409A Rph. 358D 400B 470A 493D 538A 549D 583D
 Tim. 14C Legg. 719B 838C Epp. 310D 315D 348C Demost 380D
 385B (3) Alexis 369B. Arist jpl. : Phaedo 88B (εἰπόντων)
 Theaet 201C (εἰπόντος) Ale 2, 148C (εὐδαιμόνων) Cherm 158D
 (ἐπαινεύσαντος) ilid 157C (εἰπόντος) Gorg 506C (ἀναλαμβάνοντος)

Gan rei + present jpl. — actual perception —

Phaedo. 260E : τινῶν προσιόντων καὶ διαμαρτυρουμένων λόγων

Rph. 366C : ἐπαινουμένης (σε. δικαιοσύνης)

Legg 839B : τιθεμένου τοῦ νόμου.

Personification operates in the first and last. Between
 the second *μή γε δὴν ἐπαινουμένης ἀκούοντα* (σε δικαιοσύνης)
 and Rph. 358D (βούλομαι δὲ αὐτὸ (i.e. δικαιοσύνην) καθ' αὐτὴν
 ἐγκωμιάζομενον) it is not easy to see any difference.

See para. 1 jpl. — did not

113 Gorg 101C. It is not necessary to recognize

... *fron... the... the... the...*
τε γὰρ ἢ βασιλεῖς ἐγκωμιαζόμενοι ἐν τῶν νομῶν, ὅσον
συβαίτην ἢ ποιμένα ἢ τινα βουκόλον ἡγῶνται ἀκούειν αὐδαί-
μονιζόμενον πολὺ βδάλλοντα.

acc. rei + ppl — actual perception —

Apol 17c: λεγόμενα (?)

Rab 263 D: αὐτὸ ... διωριζόμενον + παρά with genitive.

Comm 498 αὐτὸς ἡγεῖται

Phil 311 ... ἡγεῖται ὡς ἡγεῖται

Rph. 358 D: αὐτὸ (i.e. δικαιοσύνην) καθ' αὐτὸ ἐγκωμιαζόμενον

" 365 C: ταῦτα πάντα ... ταῦτα καὶ τσαῦτα λεγόμενα

" 377 B: μύθους πλαστοθέτας.

378 E: ὅτι κἀκείνιστα μεθυθολογημένα

Leg 863 A: ταῦτα ῥηθέντα.

In Apol 17c it is difficult to say whether λεγόμενα is
substantival or supplementary. ἔνομον is, as usual, a fact. Rph.
358 D was noticed above. In Rph. 377 D ἀκούειν is parallel with
... and ... for only the effect of ...
... and ...

acc. rei = zph. - mediet. descriptioni - Legg. 699A

κακῶς (68) ἀκούει occurs in Crito 50E 71ff Mai 304E Epp 311C

acc. + inf. : Phaedr 259E 274C Alc. 2, 151B Phaeag. 124C

130B Prot. 315E Long. 515E Epp. 316A 341B.

ἀκούει - a capula in Rph. 496A

absolute : Euthyphr. 3B 6C 9B Apol 17C 18C 20D 27A 30C(2)

33B 33C(2) 38D Crit 112E 113A 115C Phaed 57A 58D 59E ~~75B~~

61D 62A 62E 64B 70B (3) 73C 75B(2) 76A 79C 84D(2) 86E

96B 102A 103A 105A 107A 108D 100B 117A 117D 117E Crit. 384A

384E 396B 413B(2) 413D(2) Theaet 143E 145B 146B 149A(2)

162E 163B(4) 163C(2) 165D 166C 173D 176D 177C 181D 182A

182D 182E 183D(2) 184C 186D 191A 191D 191E 192D(2) 195A

197A 197B 201D ^{sofa} _Λ 225D(2) 230C 234D Polit 268E 269C 288E

293E Parm 126B 127D 135A Philb 12C 16A 17A 38A 43D 53C

Conv. 173B 198B 208B 214B 215B 215D 215E 218B 218D

^{Phaedr}
219A 219B 220C _Λ 227B 227D 228A 228C 230E(2) 240D 252B

261B 261D 262D 262E 265C 267D 268B 271E 273D(2) 274C

Alc 104D(2) 104E 112A 129B Phaeag 126D Charm 168D Lael 179B

181D 189C 189D(2) 194D Lys. 204C(2) 204E 205B 205D 211B

Lep. 216A 216D Euphyd. 271A 272D 278E 281D 283D 283E 291D 294C

Prot

302A 304D 304E 310A (3) 311A 313B 313C 314B 314D 316B 318B 328D

334E 336D 337B (3) 339E 347D 353C 362A Long. 451E 453A (2)

457D 458C 458E 465D 470D 502A 503A 519B 524A Man. 79E 81D

86C 93D (2) Hfz Mai 285C 285E 286C 286D 287B 288A 289A 291D

298E Lon 530C 530D 534D 536D Monex 236B 236D 236E Clt 405

407A (2) 407E Rph. 327C (2) 336D 337A 338C^{347E} 348A 352E 356B

358E (2) 367C 367E 378A (2) 378B 380A 380C 387B (2) 387C 390A

390B 390D 391E 394A 404A 432E (2) 433A 439E 440A 450D 472A

477C 487B 487D 487E 489E 491B 491C 493E 498C 505A 507C (5)

531A 531C 532D 544C (2) 550A (2) 583B 595B 595C 605C 606C

607D 608D 614A 614D Trin 22B 23D 26C (2) 86C Crut 107B

311E

Min 313B_A 314A (2) 315C (2) Legg 625A 625B 631B 634E 639A

639E 642B (2) 642D (2) 643A 646B (2) 652B 656D 658C

658D 661B 661C 662E 665B 679C 693D 694A 696B 700C 712B 1

~~718D~~_A 713B 724B (2) 726A 739A 739D 769B 770C 780D 781D (3)

790B 793A 797A 797C 811D (2) 819D 820D 823C 840E 854C 863B 863D

886C 887D (2) 887E 891A 893A 900C 901D 902C 907E 953B 955D 958B 961A^{Spin} 977C

990A Epp 310D (2) 312B 314A (2) 314B 324B 333C 335B 338E 340C

341B (2) 343D 344D 345A 349A 349D 350C 356C 47' Dr Inst 374E

Dr inst 377A (2) 377B 377C Eryx 404D (3) 404E.

Compounds

ὑπακούω

acc. pers. Lach 200 D

Dat. pers. Crito 43 A Theait 162 A Soph 217 D Laws 217 D

Legg. 774 D

The genitive is used of Socrates' yielding to a request to undertake the instruction of two youths - ὅρα ... εἰ τι οὖν εἰς μέλλον ὑπακούειαν Σωκράτους. The first dative refers to the porter's response to a knock at the door; the second & third to reply in conversation; the fourth & last two to accepting an invitation; the fifth to the abstinence of the young to their elders. The genitive refers to a permanent state of compliance. The dative is used in the sense of 'to' or 'for' as μετέβην may give a particular instance.

acc. rei : Soph. 261 D : τὸ πᾶν ... περὶ τῶν ὀνυμάτων ὑπακουστέον;

acc. rei : Crito 43 A : ὁ δὲ Σωκράτης ἔειπεν ὅτι

Laws 217 D : τὰυτὸ + dat. pers. (see above). Lach. 200 D : τί + gen. pers. (see above).

Lach 200 D : τί. Legg 774 D μετέβην + dat. pers. (see above). In the

last instance the accusative is adverbial. In the other two

first example "you" is always under the sway of popular or-
gans. In the second the first is subordinate to the latter.

The response is single with the dative. A person yields to diet
in the former; a person replies to an interlocutor in the latter.

Absolute. Plat. 325A Legg 672E Epp 327A 353A. It is used
of response to a call or instruction.

προσπᾶκω

For a possible example see προσπακῶ below.

ἐπακω.

Gen. pers.: Theodor. 272C Orat. 317D Rph. 475D. Probably
ἐπακῶν. The relative clause being a kind of afterthought.
belongs here, the relative clause being a kind of afterthought.

In Soph. 227C καί μοι ὁ καὶ πάντες ἐπακῶν, the sentence

acc. rei.: Soph. 227C ἀναβῶν Parm. 127D θυμὸς

τῶν γραμμάτων

Gen. rei.: τῶν λεγομένων

Εφε. 338 D . ἄττα ' gen pers

Gen rei. Parm. 126 C : τούτων (λόγων).

Παρακούω.

παρα + gen pers. with acc rei. Euthyd. 300 D.

acc. rei. Theaet. 157 E. ὅσα and Euthyd 300 D αὐτὰ ταῦτα

+ "acc with gen pers.

Gen rei. Epp. 139 E : ἀξίων λόγος πραγμάτων

The genitive refers to a state of mis-understanding.

absolute : Theaet. 195 A Plat. 330 E

Euthyd 300 D, where the idea is 'stealthiness'.

Εισακούω.

Gen rei Epin 990 A (θεοσεβείας) ; absolute Rph. 484 D 2^d line acc.

προσκούω

acc. rei. Legz 15D . τόδε . If the vulgar reading προσκούω
is correct or if the present verb stand for that to avoid
repetition, in this 593C, τόδε is an adverbial accusative.

προσκούω

absolute Legz 747A

προσκούω

absolute, Num. 27A.

ἀκροάσθαι.

ἀκροάσθαι

387A Legz 403D. Of the same character, I believe, are the
vulgar ones in the same text.

Plai. 265D τίνα μὲν ἐστίν, ἃ ἡδύς σου ἀκροῶνται καὶ ἐπαινεῖσιν;
the accusatives being mine objects.

ἀκροάσθαι

ἀκροάσθαι

Gen pers + pres. ppl. - actual perception - 4fol 37D Mem 236B 2ph 605C

absolute . 4ph 205D 207B 213D 214ff Plai. 285D Mem 235A 2ph 606A 4ph 605D

ἐνακροάσθαι . Absolute, Mem 235B.

ἐπὶ αὐτῷ.

In Plato ἐπὶ αὐτῷ is most common but means, to understand the sentence, it is necessary to understand as follows:

Acc rei: Phaedr. 170E αὐτῶν ... ἀλλ' ἢ τὸ ὑπερβολὴ καὶ

ἐπὶ αὐτῷ.

Epp. 711A ἐπὶ αὐτῷ.

Then there are a number of passages in which neuter pronouns — αὐτῶν, μηδὲν, ὅτι οὐκ, τε — are found with this verb, either alone (Crito 47C Hipp. Mai 291D), or accompanied by gen. rei (Theaet. 145D Phaedr. 268C 268E Protag. 327C Rph. 522E 601B) or by περὶ + gen. rei (Apolo 19C Gorg. 518C(2) Hipp. Mai 289E Epp. 341C). The neuter pronouns are minor subjects modified by the gen. rei.

Frequently the neuter is lacking & the περὶ phrase is used alone — Crito 48A Crat. 395B Theaet. 234D Lach. 186E 199B.

It is without case in the remaining instances, being followed

by the verb.

tend now to) in Rph 601A, and used alone in Crito 47D (47D(2) Theaet. 234E.

[Ammon: 690.

Conclusion

Only a few words of summary need be given. About all
the important points have been covered, or at least
the summary of them is given. The main thing
is that the student of the subject should be able to
place the various things in their proper perspective, and
the dative, in proper; those designating things into the
accusative. But while the ultimate explanation is there
seen to rest on comparative ground, yet the concepts
of the Greeks, which is more important for us who
wish to appreciate their literature, is not obscure.

Language is a very important part of the
culture of a people, and it is the basis of the
civilization. It is the first step towards the
one has an element peculiar to itself — words for per-
sons in the genitive, words for facts in the accusative.
Whenever a person is degraded to an instance, it is per-

into the accusative; and whenever personification occurs
such a word is put into the genitive. These two extremes
gather recruits from the neutral classes consisting of
nouns for sounds and statements. The case is determined
partly by word meaning and partly by context. One
can hardly give the principle of personification too much
emphasis. The tendency is making words
ways of fear in the genitive, $\delta\acute{o}\mu\alpha\varsigma$ being coordinated
with $\delta\acute{o}\mu\alpha\varsigma$ - $\delta\acute{o}\mu\alpha\varsigma$ (all sorts of
sacrificial victims), stones, trees, books, letters, legal
documents etc, all of which have a voice for the kind
being. They are coordinated with persons, they have
the predicates applied to them which belong only to persons
and they are made the source of information, with or
without a preposition. So, $\delta\acute{o}\mu\alpha\varsigma$ is plainly personified in
the text and we are made aware of it by the
personification itself and by the context.
The tendency is to put the words in the genitive
the tendency is to put the words in the genitive

good sense whether used as relative with the verb or

alone

Such a transfer would be hastened by the development
in the meaning of the verb of hearing, for an intellectual
word could not be used with it till it had developed
into a verb of intellectual activity, of mental reception;

The dative is but rarely used, being confined almost
to prayers and the corresponding indications. Here the ideas
of favor and response call upon the greater certainty

The nature of the acc. pers. and of the participial con-
structions was noticed succinctly enough in the treatment
of Demosthenes (p 298ff).

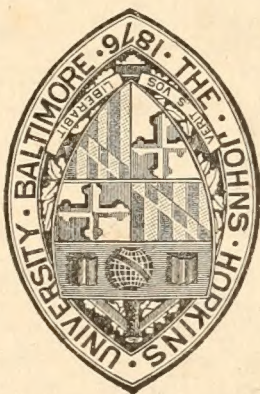
The accusative is the subject of the cases, the genitive the imperfect

Apollonius & Suidas, and gets no further than *πρωτος γένεσις*, the
'case of classification' and *πρωτος ἀνακρίσις*, 'casus affectionis'.



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